Christian Courier

A REFORMED WEEKLY

AUGUST 18, 1995/No. 2453

More Canadian young people get involved with summer Serve projects

Alan Doerksen

ST. CATHARINES, Ont. — Since the Young Calvinist Federation (YCF) started with three "Serve" projects in 1988, there has been a dramatic increase in the number of participants and project sites.

This summer there were 18 projects — four in Canada, 13 in the U.S. and one in Honduras. About 1,000 young people participated. This is a big increase from the 140 young people involved with the first projects in 1988, says Rich Bigelow, leadership development specialist for YCF's headquarters in Grand Rapids, Mich. Last year, there were about 925 volunteers.

There has been a steady increase in the number of Canadians involved with Serve, says Bigelow. Next summer, YCF may start a project in Vancouver. Bigelow will be travelling there in the fall to look at setting this up.

Last month, there were Serve volunteers working in four Canadian cities: Red Deer, Alta., Toronto, Winnipeg, and St. Catharines, Ont.

Serve provides a week-long opportunity for youth aged 14 to 20 to put their Christian faith

See **SERVE** *page 2...*

TOM VANDEZANDE

KATHLEEN KOORNNEEF

ALAN DOERKSEN

Serve volunteers put their faith into action. Clockwise from top: members of this summer's Toronto Serve team, a banner from the St. Catharines, Ont., team illustrating the theme: Making Waves, members of the St. Catharines team pack supplies for the day.

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News

Serve volunteers put their faith into practice

...continued from page 1

into practice through service work — construction, disaster relief, help for physically or mentally challenged people, and cleaning up parks and camps. Each project also has times for worship and Bible study, and reflection on each day's events and how they relate to the faith and life of the volunteers.

An eye-opener

Serve programs are "definitely an eye-opener" for their young participants, says Mary Van Diepenbos, a secretary for the program. "A lot of kids have not had much exposure to inner-city programs." Ideally, participants should grow more than the people they help, she says. Most projects continue for at least three years at each site.

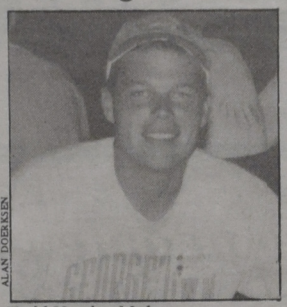
In Toronto in July, Serve volunteers helped out at several outreach and relief agencies. This year, the seventh for the project, there were 11 staff workers and 85 young volunteers — up from 80 last year. Phil Jager, the project's co-ordinator, has been helping with Serve in Toronto for five years.

"Most of the group is from the U.S.," commented Jager. Volunteers came from as far away as California, Virginia and Massachusetts.

During the week, the volunteers were divided into teams of four to 20 people to work at Scott Mission's soup kitchen, toy centre and daycare centre, or to sort food at the Daily Bread Food Bank. Other volunteers worked with Genesis House, a home for unwed mothers, and Covenant House, a safe place for street kids. Each year there are some changes in work sites, says Jager.

One special activity for the Toronto team was a prayer tour in which the volunteers drove through the city and stopped at sites like the Ontario government buildings and the Hospital for Sick Children to pray for the people there. Each morning and evening the volunteers had devotional times led by John Van Sloten, the project's community life co-ordinator.

During the week, volunteers also went on a "Polaroid scavenger hunt," in which they got to meet street people and look



ALAN DOEKSEN

Todd Vander Molen

for landmarks. This was a chance for them to "get to know some of the good sides of the city..., and the not-so-good sides," said Jager. What he found most rewarding was "watching the teens learn that they can be an active part of the community."

Seeing lives change

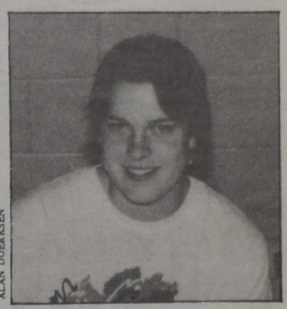
In St. Catharines, 54 young people and 10 leaders took part in the local Serve project in late July. This is an increase from 47 teens last year, says project co-ordinator Henry Kikkert. The 10 different work sites (a few more than last year) allowed variety for the volunteers. Each day teams of five or six could work at a different site. These included Agape Valley, the site of a new interdenominational camp being constructed by the Brethren church. Other volunteers helped with organizing City Mission's soup kitchen or did odd jobs and visited residents at Christian Horizons' group home.

As with the Toronto project, the St.. Catharines volunteers came from far and wide: Iowa, Minnesota and Michigan, as well as Ontario.

For Kikkert, the highlight of the week was "seeing the teens' lives change — how God has used them in different areas."

Pete Raakman, one of the St. Catharines team leaders, described the main purpose of Serve as "to show God's love through service." Raakman led a team of six young people who worked at City Mission and Christian Horizons. Prayer partners from local CRCs are an important part of each Serve project, he says. "This whole thing revolves around prayer."

Todd Vander Molen, a farmer



ALAN DOEKSEN

Rachel Bos

in his 20s from Pella, Iowa, also led one of the St. Catharines teams. In his words, Serve's goal is "to bring the youth and myself closer to Christ."

Rachel Bos, a high school student from Grand Rapids, Mich., worked both on this year's St. Catharines project and on the 1994 Toronto project. "I think it helps you grow closer to God," she says. She enjoyed meeting people from all over and found "going out and being able to help people" most rewarding. Serve gives the participants a chance to "show other people how we act out our faith."

Church needs to adapt to times, says Banner editor

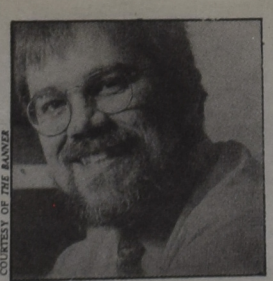
Jane Ouwehand

LANGLEY, B.C. — Speaking about changes in the Christian Reformed Church, *Banner* editor John Suk said, "It has been said that we change too much too late." On July 10 at Langley First CRC over 100 people gathered to hear Suk talk about trends in worship in the Christian Reformed Church.

Suk stressed the importance of including young people and senior citizens in the church's worship and events. "If they [teenagers] miss church for a day, they should be worrying that it didn't work right because I'm not there," said Suk.

Whether it be serving coffee or participating in some aspect of the worship service, they should be there, along with adults doing the same task. Seniors also have much to offer, and there are many who are looking for something to do. Some can counsel, or do administrative or janitorial work. "We need those people's gifts in the church," said Suk.

"The church is the place where we need to nurture intimacy," Suk went on. Since work and family tend to crowd out friendships, and the ex-



COURTESY OF *THE BANNER*

John Suk

tended family is often far away, we need small groups in the church for fellowship and prayer, and even worship. Dress will become more informal, and we will need to say, "Come as you are," rather than create barriers to fellowship.

Back door wide open

There will be more choice in worship style in local churches. Many churches will have two morning services, one traditional and one more informal. But Suk cautions churches not to be sloppy with liturgy even if it takes more time to plan for two morning services.

During the question period Suk noted that "the back door is wide open" and many will leave the denomination to find the worship style that they are happy with, even if they do not agree with the confessions of their new church home. Why not offer them a chance to stay with the CRC and also experience the worship style they are looking for? he asked.

In comments afterwards, Carol Vaandrager said that this is something more people need to hear. "We have a denomination in trouble. But he has it right. He accepts the ways different people worship."

Suk also noted that, unfortunately, the generation that grew up with *Sesame Street* has a short attention span. Sermons will need to be lively and interesting, linking the Word of God with real life. He recommended that pastors be freed from committee work, counselling and administration so they can spend more time in the Word.

In a statement that was vigorously challenged during the question period, Suk stated that pastors should not be required to make social visits, and they should not be obliged to visit seniors on their birthdays. "Care of souls" is a part of a pastor's calling: helping people in their relationship with God, in matters of forgiving and being forgiven. But social calling and most counselling should be delegated, Suk asserted.

Seeing God's deeds

Drama and dance will become part of many CRC worship services so that we do not only hear, but also see the deeds of God acted out in front of us, Suk predicted.

In music, the trend in new churches is to use piano or synthesizers rather than the more traditional organ. Oboe, cello, and brass instruments are being used too. Songs and hymns are being presented on overheads rather than in hymnals. Suk's guess is that the 1989 edition of the Psalter Hymnal will be the last hymnal CRC Publications produces. However, he cautions the churches to have discernment, to remember that many people learn more theology from the songs they sing than from sermons.

Facilities will be used differently in the future. There will need to be more room at the front for drama, instruments, children's stories, etc. There will be more emphasis on good sound. Churches will share facilities with other ethnic groups who are working to plant a new church.

Fred Pel, who describes himself as an "oldtimer" who came to Vancouver in 1927, says, "I quite agree with all that he (Suk) said. These trends, we've watched them too." His church has been "mother" and "grandmother" to all the CRCs in the Fraser Valley, and is now hosting the beginning of a Chinese congregation.

Beauty reaches the jaded

Suk notes that beauty is one of the ways to reach a jaded soul. The psalms are full of beauty. A sermon which uses carefully chosen words, songs which express what people feel, and drama which is well done are ways in which the Spirit can use human gifts to reach people.

Bill DeJager commented that this speech "confirmed a lot of things" for him. "Some people say change is coming too fast: for others it's way too late. It's good how pastoral he [Suk] was about it. He handled it well," DeJager said.

News

Canadian Christian scholars to teach in Russia

TORONTO (IICS) — Christian Studies International has decided to send Toronto academics Dr. Adrian Helleman and Dr. Wendy Helleman to lecture at Moscow State University starting this fall. This makes the couple the first teaching fellows of CSI, a new mission organization serving as Canadian branch of the International Institute for Christian Studies (IICS).

Excited about the prospect of teaching from a Christian perspective in the former Soviet Union, the Hellemans are particularly eager to do so at a public university. "I think it is a challenging opportunity, one not to be missed," says Adrian. "Through our work we may touch the hearts and minds of Russian students with a Christian world-view, with our vision of the Lordship of Christ."

The IICS aims "to develop leaders by teaching Christian studies in leading universities around the world by the year 2020." Opportunities to do so in

COURTESY WENDY AND ADRIAN HELLEMAN

Dr. Wendy Helleman and Dr. Adrian Helleman

Russia are now great, the enormous changes in the recent past there have opened many doors to the Good News.

How long that openness may last no one knows. It is clear, however, that many in Russia are looking to committed Christian academics from elsewhere to help them rethink their past and sort out the options for the future.

Commenting on the couple's respective areas of competence, Wendy says, "I expect to teach philosophical and theological issues in late antiquity: mysticism, neo-Platonism and Nicene Trinitarian theology. Adrian's focus will be on systematic theology, Reformation studies and ecumenism."

At Moscow State University the husband and wife team will succeed Dr. Dan Clendenin who taught there during the past four years. Asked about his work, Dr. Clendenin said, "I believe I was probably the first full-time evangelical professor in what only a few years earlier was called the Department of Scientific Atheism. It is deeply ironic that here in the former bastion of Marxist atheism I was doing something I could almost certainly not do in a public university in America: teach Christian studies from an evangelical perspective."

A decade of challenges

Christian Studies International was set up specifically to make overseas service possible for Canadian Christian scholars such as the Hellemans. It has been legally incorporated since this past June and was recently granted charitable status.

The International Institute for Christian Studies, parent organization to the CSI, has been sending academically qualified Christians to teach at public universities across the globe for almost a decade. Its founder and first professor, Dr. Danny McCain, went to teach in Nigeria in 1988. Currently IICS has 19 full-time professors abroad, two each in Nigeria and China, the others in locations throughout Eastern Europe and the former Soviet Union.

Headquartered in Overland Park, Kansas, IICS now has branches in Great Britain and Canada, and is establishing another one in Korea. Not all its teaching fellows are sent to fill full-time positions; many go on shorter assignments. Unfortunately, there are at present more openings than available teaching fellows. Interested Canadian academics — retired, on sabbatical or other — should feel free to contact CSI for information.

Institute for Christian Newspapering starts up in Vancouver

Alan Doerksen

VANCOUVER — Lloyd Mackey, a veteran Vancouver-based journalist, has started a new organization which will help local and regional Christian newspapers get started and provide assistance to existing papers.

The Institute for Christian Newspapering (ICN) is an outgrowth of Christian Info News, a monthly tabloid started by Mackey and others 13 years ago and distributed in the greater Vancouver area. ICN rents space from the newspaper but operates under DoMac Publications Ltd., a company owned by Mackey and his wife, Edna.

The first major project of ICN was to help the Hamilton, Ont.-based *Endeavour* publish a special 150,000-copy issue focusing on the recent Billy Graham "Mission Ontario" crusade.

According to Mackey, ICN has five objectives:

— to help people start Christian newspapers in cities where no such papers now exist;

— to operate an interactive news service which could serve local Christian papers as well as denominational publications;

— to offer professional development assistance for staffs and boards of Christian papers;

— to teach cross-selling of advertising and joint publication of supplements;

— to provide assistance to Christian papers with developing outreach magazines and resource directories.

ICN's board of reference includes Trinity Western communications professor Geraldine Forsberg and *Decision* magazine editor Roger Palms. Fellows of ICN are John Fortmeyer, editor of *Christian News Northwest* in Portland, Oregon, and Linda Haist, editor of *The Endeavour.* Mackey helped to start *Christian News Northwest* a year ago.

The "information superhighway" will help the development of local and regional Christian papers, says Mackey. "It will be many decades before computers even partially replace newspapers. Meanwhile, [newspapers'] use of cutting-edge publishing technology enables them to be more effective and precise."

Mackey notes that ICN wants to draw in experiences of success and failure in the Christian newspaper field. Eight years ago, Mackey moved to Toronto to help start *Christian News,* which lasted only 18 months. Mackey also helped to start *Island Christian News* in Victoria, which has been operating for 11 years.

In addition to his newspaper work, Mackey teaches journalism part-time at Trinity Western University and recently wrote the book *These Evangelical Churches of Ours.*

Anyone wanting to contact ICN can write to #200-20316 56th Avenue, Langley, B.C., V3A 3Y3, or phone (604) 532-8400.

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Editorials

Autonomy and independence have their hidden costs

A newcomer from Mexico describes the difference between living in Mexico and living in Canada in a recent newspaper column. For a woman like herself, Canada is the land of freedom. In Mexico, relatives want to know everything about your private life and macho men are constantly flirting with you, she writes. But the flip side of freedom and independence in Canada is that nobody cares about you. Her Canadian friends explain that individualism and indifference are characteristics of First World societies, especially in big cities. The upshot of it all is that this woman, too, has chosen freedom at the cost of loneliness. The lure of independence is too great for her.

The Mexican woman's comments remind me of some thoughts I have been having lately about cutbacks in government spending in several provinces, especially in social assistance. I'm convinced that our social networks must be seen in the context of a society that stresses freedom and independence. Why are there one million people on welfare in Ontario alone, a province with a population of about 10 million? Isn't it because we have embraced the philosophy that independence is the ultimate prize in life?

What has this emphasis on freedom led to? It has led to the breaking up of marriages and families, leaving the government with the responsibility of assisting single-parent families. It has led to leaving the extended family and making it on your own in the city — until a crisis develops. It has led to a sexual revolution which rewards having a child out of wedlock with welfare assistance. It has led to abortion clinics fully funded by governments.

In this way the morally permissive side of liberalism has created a social crisis of awesome dimensions.

There is, of course, also the commercial liberalism that one often associates with morally conservative people. This is the liberalism that brings independence to a head in business. It, too, creates an uncaring world in which competition and usefulness to the enterprise override all other needs and obligations. This is the liberalism that treats workers as commodities and that turns sports, information, entertainment and neighborhood development into profit-oriented activities at the expense of the health and welfare of the population.

What are we to say in the face of serious government cutbacks in education, social assistance, the arts and other areas, all of which affect real people? Most of us agree that something has to be done to put a halt to deficit spending. But may we do so at the expense of the poor, especially when 50 per cent of those poor are children?

This is not an easy question. And anyone who focuses singlemindedly on the meanness of Alberta's Ralph Klein and Ontario's Mike Harris as they implement policies that create hardships for people on welfare, is interested only in band-aid solutions. The crisis our society faces is a crisis caused by many bad choices. How can one save a society from the consequences of its choices? If freedom has become the idol at which our contemporaries worship, should we make that choice more palatable by rescuing them through government programs? Is it the task of government to uphold the philosophy of social independence by means of financial dependence?

Instead of independence, we should be talking more about interdependence. Governments offer assistance without making any demands on a person's lifestyle. Families and communities, on the other hand, do concern themselves with lifestyle questions, especially if the lifestyle creates the problems for which financial assistance is needed. Governments sanction independence; healthy communities promote interdependence.

Where are the prophets of interdependence when we need them? **BW**

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— provides opportunities for contact and discussion for the Christian community.

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The words of the craft teacher while on vacation

This summer my wife, our son and I were crafts teachers in a Vacation Bible School. I had eight kids around the age of six. My early training in cutting and pasting in a Dutch Kindergarten came in handy.

But I learned a lot too. A lot of these things will be obvious to those who work with kids on a daily basis, but for someone for whom learning and thinking is usually at the adult level, it may come as a surprise.

I learned that some things you can make adhere with a glue stick, whereas others are better attached with liquid glue. And then there are those complex joinings that require a glue gun. (Have you ever tried to glue a bead to a coat hanger with a glue stick?)

I also learned that kids have to go to the washroom frequently. Fortunately, we are a "safe" church, and the women would take the girls and the men would take the boys.

One of my favorite activities during recess was swinging a garbage pail back and forth or up and down, while the kids would try to throw a beanbag into the pail. They preferred it if I would make the pail go up and down because the pail was closer to them when it stopped at the bottom to reverse direction. Kids are clever.

These are some of the things I learned while teaching crafts to six-year-olds for a week.

According to the writer of Ecclesiastes, learning is a wearisome thing. He could not have been referring to what you learn as an adult in Vacation Bible School. He must have been talking about adults learning adult things.

He calls gathering knowledge, meaninglessness — a chasing after wind. There was no wind during that hot and humid week, except for the fan blowing from the open window. But the reward I got after the session was a big hug from the kids. Pretty meaningful, I would say. **BW**

Letters

Which Internet provider is better?

Please allow me one last "post" to complement Marian Van Til's "Postscript" to the Internet debate.

Marian will have to pardon me: my alleged snobbery about the true net surfers was intended to be tongue-in-cheek (I guess I forgot to include the e-mailer's standard punctuation system for such remarks, the ";-)".

However, I stand behind my comments about commercial online service providers. Compuserve gave me a "free" introductory subscription two years ago. I logged on and proceeded to explore. I did a search for a news story published in the *Washington Post*: I paid $3 to find out that there was such an article and $3 more to read it. After another half-hour of being fleeced, I terminated my membership and chose, instead, a local BBS that charged $15 a year for *everything*.

One year ago, I switched to an Internet provider which charged $20 a month. It is worth every penny because of the astounding depth and breadth of information available, which is not news to anyone.

CC readers who are thinking of accepting one of those ubiquitous Compuserve "new user" offers that these pests managed to stick into the package of nearly every modem sold in the world, should think twice, especially since the only way Delphi, AOL and Compuserve have been able to survive the onslaught of the Internet is... by providing the Internet to their users.

America OnLine (AOL) is, admittedly, cheaper than Compuserve, though $2.60 an hour for Internet access beyond the standard time limit doesn't compare favorable to the $0.50 an hour I pay now through an Internet Provider. (Consider 10 extra hours a month!) Besides... aren't we saying, then, that AOL is better than the Internet *because* it provides access to... the Internet!

We obviously agree about the wealth of educational and interesting things in the growing world of on-line communications, and I'm glad Marian is happy with America OnLine. but the commercial providers still remind me too much of television and the newspaper chains; we already have communications systems that are owned and managed by large, centralized conglomerates who try to tell us what we want to see and hear and read.

By the way, I'm curious: those airline reservations — do you get a choice of carriers?

Bill Van Dyk (or as is trendy: bvandyk@sentex.net)
Kitchener, Ont.

Marian's response:

** AOL does not charge extra for Internet access or any other specific service. It does charge $2.60/hr. for time used beyond that allotted each month. I still maintain that a service like AOL is probably the least complicated and very straightforward for those who are not computer "geeks" and have no specialized knowledge. And when it's not, help is provided free of charge.*

** Re: flight reservations: yes, you can reserve flights on any airline that goes where you want to go.*

50th Anniversary Rearview Mirror

Calvinist Contact, May 21, 1970

This 25-year-old Apollo 13 photo, which appeared on CC's front page, has an interesting relevance today, due to the current film depicting the near-tragic Apollo 13 mission. (See review in CC, July 28, 1995).

COMMAND PERFORMANCE—Jim Michaels, North American Rockwell testman, takes a close look at the Apollo 13 Command Module which safely returned the lunar mission crew after an explosion ripped through the Service Module. Michaels is heading minute tests at Rockwell's Downey, Calif. plant where the module was constructed.

Disagrees with 'secular' editorial on Christian party

After having read your article "No room for Christian Parties" (CC, June 23), my reaction was one of sadness and some despair. My sadness was aroused because of the reasons you gave for refraining from support of a Christian political party such as the Christian Heritage Party of Canada. My frustration was aroused because this came from a man who spoke less than a year ago to a dying Christian [Ed Vanderkloet] who devoted his life to bringing the Christian view of life into the labor field.

Although you agree in principle on communal Christian action, in practice you foresee too many problems. The problems you mention are very secular in thought. I was always taught that we are involved in any activity for Christ's sake. If we have to wait until perfect men and women are willing to stand up, we certainly will have to wait until the Lord's return.

You lead us to believe that to hide somewhere in the background is less damaging to the church of Christ. I believe that if you and I do not speak out through a Christian political party, the damage to Christ's church will be ten times worse.

With our eyes wide open we have walked along the sidelines for too long and the results in our beautiful country are showing in our debts, in our moral laws, in our justice system. I speak as one who hurts every day when seeing young people, being led down the wrong path, seeing parents cry out for the injustice done to their murdered children, seeing babies murdered.

And you have the audacity to write this editorial. Wake up. The call for arms has been sounding for years. Obviously, your are not hearing too well. Read the book *Life sentence* by Chuck Colson or *Born for battle* by R.A. Mathews. They could serve as a hearing aid.

John Van der Woude, President
Christian Heritage Party of Canada
Prince George/Bulkley Valley Riding
Prince George, B.C.

Don't stifle Christian political parties

"No Room For Christian Parties" (CC, June 23), gives four reasons why not. Now four reasons why they should exist:

First, Christians may not agree on all issues, yet Christians have united successfully in labor, business, education and agriculture. Let's be consistent and include politics.

Second, Jesus told us to be "in the world, but not of the world." That is not an oxymoron.

Third, we have an imperfect Christian party [the Christian Heritage Party] and it has already been influential. So many of the biblical heroes of faith had no confidence, but they forgot that with God all things are possible. That's not idealism; that's realism. Our Christian party simply needs the support of the Christian populace.

Fourth, don't make excuses because of an electoral system. God demands obedience. He grants success.

Please do not stifle Christian political parties. We need encouragement.

Eric Hartemink
Belmont, Ont.

Letters

The Bible *is* God's book

In response to John Pater's letter to the editor (July 28), let me say that there is plenty of evidence that the Bible is "God's book." To mention just a few:

1. The Bible says more than 2,500 times, "Thus says the Lord," "God said" and "The Lord has said."

2. When the Lord Jesus was on earth, he clearly took the Old Testament as God's Word. When he disputed with Satan or with religious leaders, he always said, "It is written."

3. Even Satan, who tried to misinterpret the Bible, knew better than to deny it.

4. All the prophecies that were fulfilled point to divine inspiration.

5. The Bible claims divine inspiration itself in 2 Tim. 3:16,17; 2 Peter 1:21; Hebrews 1:1,2 and in many more places.

6. Archeology has given many proofs that events happened as described in the Bible.

7. If it were not God's book, it could never have had such an influence on people's lives.

God used people to write the Word, but he inspired them. This is our comfort: that we can trust his Word.

Cor De Jong
Jordan, Ont.

And the Word became invisible

In his column of July 14, 1995, on Bibles and printers, Andrew Kuyvenhoven speculates about the significance of printing the words of Jesus in red.

I wonder if he has heard about the preacher who had a church with a big stained glass window facing roughly south. The light poured through the window during the Sunday morning services, creating a spectacular mood of awe within the church.

Until one Sunday morning, the preacher stood to read from the Gospels. The light from the stained glass window, passing through a pane of rich red, fell upon the Bible he was about to read. And to his horror, he discovered that all the words of Jesus had become invisible!

Jim Taylor
Winfield, B.C.

Keep the Canadian perspective going

I thank you for your report on this year's synod of the Christian Reformed Church. May this year's report on women in office be the last one. *Christian Courier* is not a church paper, but it helps us hear about the thinking that goes on in Christian Reformed churches in Canada.

It's good to write about Canadian politics and the medical systems in the U.S. and Canada. We can stay different, I think. But personally, I can't see why the Christian Reformed Church needs a college in Grand Rapids so closely connected with the church. Canada has two [independent] colleges nicely situated in the East and the West. Whether I'm right or wrong, sometimes it seems as if the differences we have the last few years in the CRC come from that school [in Grand Rapids].

Keep going, CC.

Peter Vander Meulen
Abbotsford, B.C.

Column sows seeds of doubt

Andrew Kuyvenhoven carries his age well, since he seems to be old enough to remember with some certainty that the words spoken by Jesus may not be exactly as spoken in the New Testament Bible (in this case a red-letter edition as noted in his July 14 column).

Personally I wish he hadn't gone to the trouble of sowing seeds of doubt. Some variations may exist, but obviously each writer wrote on different portions of Jesus' conversations as he felt was appropriate and as inspired by the Holy Spirit. Red or black print, God's Word is reliable.

Bob Wierdsma
Peterborough, Ont.

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Thinkbit

"Say enough, but don't talk too much."

From: reader Enno Ennema (based on Psalm 141:3)

CC's a good value, they say

You people beat me to it! I was just ready to mail you a cheque to save the extra cost but you were ahead of me.

We don't know if the price is going up, but C.C. is worth it! How you people are able to accomplish that we find every Friday a C.C. in the mail is beyond us.

What a variety of information, valuable articles (especially Bert's editorial) etc., and that every week, likely with a limited number of people and a tight budget. Excellent!

We hope you are able to keep up the good works.

May the Lord bless all of you.

John and Agnes De Groot
Sarnia, Ont.

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Society

On the job with municipal garbage collector James Flikkema

Does being a Christian make a difference?

COURTESY JAMES FLIKKEMA

James Flikkema (r.) and his garbage collecting truck (above).

U.S. The company also operates around 20,000 school buses. (Everybody's Business, Double-Day, 1990.)
Location: *Niagara Falls, Ont.*

Nandy Heule

Some people do their job conscientiously and faithfully — no questions asked. James Flikkema, a friendly and soft-spoken man, fits that category. He works hard for his living. Very hard. But Flikkema is no complainer. When he was offered the opportunity to become a garbage collector with Laidlaw's St. Catharines office, he leaped at the opportunity. He says God gave him the job at just the right time. "It was an answer to prayer," he says.

Flikkema and his wife, Charlene, are expecting their first-born later this month. Both are members of Jubilee Fellowship Christian Reformed Church, St. Catharines, Ont., where they are involved in various music programs and fellowship groups.

Name: *James Flikkema*
Age: *Twenty-something*
Job: *Garbage collector/driver*
Company: *Laidlaw, St. Catharines office*
Based in Burlington, Ont., Laidlaw employs about 30,000 people throughout North America and has reported annual sales of over $1 billion

How did you become a garbage collector?

I attended college for two years to get a Diploma in law and security administration. It's a two-year course and I specialized in "loss prevention," which landed me a co-op assignment at Toronto's Pearson International Airport. I ran the metal detectors and the x-ray machines that check passengers' luggage.

I graduated during the recession of the early '90s and couldn't find work for about a year. Finally, I was blessed to find work at a local greenhouse operation and Charlene and I were able to get married last summer.

In April, a former student of Toronto District Christian High School, now a Burlington-based Laidlaw employee, called my pastor, Peter Sloftra, asking him if he knew of any local hard-working men with good work ethic. That's when Pastor Slofstra phoned me about contacting the St. Catharines Laidlaw office. Apparently Laidlaw just landed a five-year contract with the municipality of Niagara Falls, Ont., and needed four garbage collectors.

The St. Catharines office had a stack of applications for those four jobs, but my interview went well. I also had to undergo some type of attitude tests; I guess I passed those as well. And I passed a physical exam. I was hired under the condition that I get a DZ license (the "Z" stands for operating an airbrake). I called all over the place to schedule a road test in order to get that DZ license, but again, God was with me and I was able to schedule the test within two weeks. I passed the driver's test and was hired by Laidlaw. I get a regular pay-cheque, but I'm officially classified as an independent operator. (Among other things, independent operators "lease" their truck from Laidlaw.)

Then the company provided me with some on-the-job training. I learned to operate the driver/loader truck and I needed to get familiar with my routes in Niagara Falls.

What is your typical day like?

I'm at the yard around 7:30 a.m. and do my "circle check": I walk around the truck and check if everything looks in order. I hit the road at 8 a.m. My truck is outfitted with two steering wheels and two sets of breaks, one on each side of the cabin. While on-route, I drive (standing up) on the right-hand side, stop, jump out of the vehicle, throw the garbage in the truck, jump back behind the wheel, drive to the next house and repeat this routine. My type of truck doesn't have another man hanging on the rear who loads the garbage; I work alone.

I don't stop for coffee or lunch breaks. It throws me off. I get into a rhythm. Once a day I have to drive to the dump. That's when I eat my lunch.

On average I make 1,200 stops a day and each stop is supposed to take about 15 seconds if I want to complete my route within about 9 hours. Usually, I'm done around 5 p.m., but if I'm done much earlier, I help out one of the other three Niagara Falls garbage collectors so he gets done in time; it's expected that we help each other out as different daily routes are more or less demanding. On Fridays I have a tough route and one of the guys helps me out so I can be done in reasonable time. We don't get paid for overtime since, officially, we're independent operators.

What do you like best?

I enjoy being outside and I do like the physical labor. It's also nice to see and get to know the people on my route. When it's hot, they come out with pop. I get so much pop, I bring it home at night. Nobody is watching over my shoulder, but I'm in radio contact with my supervisor.

What do you like least?

When people leave their garbage containers open and it rains, the cans fill with water and it's very heavy to lift. Also, sometimes people try to hide things. For example, they'll hide a battery or soil between lawn clippings. The soil will rip the bag right open. It gets messy. But, basically we say: if we can lift it safely, we'll take it.

Does it make a difference to be a Christian?

Some people try to hide the fact that they're garbage collectors. They'll say that they "drive for Laidlaw" or that they "work for the city." But why? God has given me the physical strength to do this work and I'm thankful for it. Also, I do the best I can because I feel that God gave me this job at just the right time. I don't take that for granted. When my wife and I learned that we were to become parents, the Lord willing, I knew I had to get a better-paying job. It's expensive to raise a family. The job was an answer to prayer. I do the best I can, trying to maintain a good attitude. I try to keep a smile on my face, always.

The opinions in the column are those of the persons interviewed only and may not reflect average working conditions. Please contact Nandy Heule at (905) 988-6174 if you know (or are) a Christian scientist/researcher willing to be interviewed for this column.

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Church

Reformed Ecumenical Council revises its vision statement

GRAND RAPIDS, Mich. (REC) — The Reformed Ecumenical Council (REC) should think of itself as a growing, unified family of Reformed churches, according to a new statement drafted by the REC interim committee. The committee, meeting in Grand Rapids, revised a statement it drafted in 1993. It also adopted a summary purpose statement and a statement of values.

REC's vision is "to be a growing, unified family of Reformed churches, which invests the wealth of the Reformed faith for the whole church, and stimulates its members to proclaim the Lordship of Christ throughout the world."

Its purpose "is to express and promote the unity of Reformed churches. It draws those churches together in mutual support and fellowship to preserve and develop the Reformed faith, serve the unity of the whole church, and share the love of Christ in the world." REC's explanation of its "values" is set down in five statements:

"1. Confessional integrity is essential to our calling and purpose.

"2. A holistic Reformed spirituality that takes seriously public and private means of grace and prepares God's people for works of service in every area of life promotes a unifying witness to the world.

"3. Christian fellowship across national, language, and cultural barriers is an important expression of unity.

"4. Humble recognition that the Reformed churches are but one branch of the world-wide body of Christ promotes appreciation for the whole church of God.

"5. Confidence in God's plan and providential care help make us a dynamic and visionary council in an always changing world."

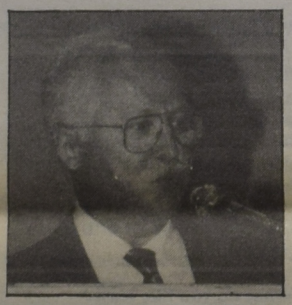
In other business, the interim committee approved three new REC members: the Christian Reformed Church of East Africa (Kenya), the Reformed Presbyterian Church of Uganda and the Reformed Church of Korea.

Lutheran Church distances itself from Luther's anti-Jewish writings

Alan Doerksen

WINNIPEG — In an effort to distance itself from anti-Semitism, the Evangelical Lutheran Church in Canada (ELCIC) has voted to dissociate itself from anti-Jewish writings by Martin Luther. The Canadian Jewish Congress has responded warmly to this move.

At its biennial national meeting in Winnipeg in mid-July, ELCIC adopted this statement, which is addressed to the Canadian Jewish community: "The treatment which Christian believers have accorded Jews on many occasions over the centuries is a tragedy and a cause for shame.... Lutherans belonging to ELCIC carry a special burden in this matter because of the anti-Jewish statements made by Martin Luther and because of the suffering inflicted on Jews during the Holocaust in countries and places where the Lutheran church is strongly represented. The Lutheran communion of faith is linked by name and heritage to the memory of Martin Luther, teacher and



Dr. Lawrence Denef

reformer.... We who bear his name and heritage must acknowledge with pain the anti-Judaic diatribes contained in Luther's later writings."

The statement goes on to reject these writings of Luther's and closes with a plea for greater understanding and cooperation between Lutherans and the Canadian Jewish community.

The Canadian Jewish Congress (CJC) has welcomed the Lutheran statement. "It represents another significant step on the path toward Christian-Jewish reconciliation," said Rabbi David Levi, chair of CJC's National Religious and Interreligious Affairs. "The statement will also enhance ongoing interfaith dialogue in this country, particularly dialogue between Canadian Lutherans and Jews."

A change of opinion

In 1523, during his early career, Luther wrote the treatise "That Jesus Christ Was Born a Jew," which advised Christians to deal gently with Jews, showing them Christian love. "Instead of this, we are trying to drive them by force, slandering them... So long as we thus treat them like dogs, how can we expect to work any good among them?" he wrote.

But later in life, Luther wrote several treatises which were harshly critical of Jews. One was "On the Jews and Their Lies," which he wrote in 1543. This treatise showed pessimism about conversion of Jews and encouraged authorities to "set fire to the Jewish synagogues or schools and to bury and cover with dirt whatever will not burn." It also called for authorities to take Jews' sacred books from them and forbid their rabbis from teaching.

Lawrence Denef, executive director for theological education and leadership for ELCIC, gave a few possible reasons for Luther's anti-Semitic writings. Late in life, Luther became "old, crotchety, suffering from kidney stones, dissatisfied with how the Reformation had gone and with his own accomplishments," Denef wrote in *The Canada Lutheran*. Luther "fell prey to the same stereotypes of Jews that had plagued Catholicism and the Church Fathers."

Hitler used Luther

Later on, Hitler was to use Luther's anti-Semitic writings to support his own campaign of terrorism against the Jews, according to Denef. "Luther's authority was invoked by the Nazis when they came to power, and his anti-Jewish writings enjoyed a revival of popularity."

Michael Peers (l.), Primate of the Anglican Church of Canada talks with William Huras, Bishop of ELCIC's Eastern Synod.

Some modern anti-Semites have also turned to Luther's writings for support. According to Kenn Ward, editor of *The Canada Lutheran*, there is currently a court case in New Brunswick involving a man who has been charged with a hate crime, and who has been using Luther's writings.

The statement adopted by ELCIC is similar to one approved by the Assembly of the Lutheran World Federation in 1984. It reads (in part): "We Lutherans take our name and much of our understanding of Christianity from Martin Luther. But we cannot accept or condone the violent verbal attacks that the reformer made against the Jews."

Toward unity

Another major decision of the ELCIC conference was a vote to move toward "full communion" with the Anglican Church of Canada by 2001. This will mean that "the two church bodies will work very closely together," says Ward. "Clergy and laypeople can cross over between the two denominations freely."

The ELCIC was formed in 1986 as a merger of several groups of Lutheran churches in Canada.

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Not of this world

Al Wolters
CHAPTER & VERSE

"Jesus said, 'My kingdom is not of this world'" (John 18:36, NIV).

This is one of the best-known sayings of Jesus, but also one of the most misunderstood. In common Christian usage, this saying of Jesus is understood to support a kind of other-worldliness, as though the things that really matter for the Christian have nothing to do with such mundane and "worldly" things as politics, entertainment or sex. In fact, Jesus meant exactly the opposite.

The reason for the common misunderstanding has to do with our misapprehension of the three key words: "kingdom," "of," and "world."

When we use the word "kingdom" in English, we generally think of a territory ruled by a king. But the Greek word *basileia*, which underlies the word "kingdom" in most places where it occurs in the English New Testament (including this one), means primarily "kingship." The emphasis is not on the realm that is ruled, but on the rule itself. So "kingdom" in the Bible usually refers to the active exercise of kingly rule, especially as this belongs to God or Jesus Christ. And that kingly rule is something which extends over all of creation, since God is sovereign over all. It does not exclude anything, including politics, entertainment and sex.

'World' as fallen creation

Just as "kingdom" is a comprehensive term, so "world" is too. It is a common mistake to understand "world" or "this world" in the New Testament to refer to a certain province or area of human affairs which stands over against another area. But this is not what these terms mean in the Bible.

"This world" refers to the entire creation or cosmos of God *as distorted by sin*. It really refers to the fallen creation in all its dimensions, and is therefore just as comprehensive in scope as "kingdom." "World" is the fallen creation; "kingdom" is that same creation as restored to obedience to the kingship of God in Christ.

Finally, we need to understand the simple-looking word "of." The Greek preposition underlying this common English word here is *ek*, which literally means "out of." When Jesus says that his kingly rule is not "out of" this world, he means that it does not arise out of the fallen creation. Its origin is not in the sin-cursed cosmos which cries out for redemption, but it comes "from another place," as Jesus says at the end of this same verse. Christ's kingdom is from above — from the unfallen world of heaven and from God himself. The point is that Christ's universal dominion, with its cosmic claims over every aspect of our lives, does not *derive from* this fallen world, but is rather *directed toward* it.

Jesus' memorable words that his "kingdom is not of this world" can never be used as an excuse for Christians not to be involved in any terrain of God's good creation. Instead, it ought to spur us on to be busy for that kingdom right in the world, for it represents a power and an authority which comes from outside the perversions of this world.

Al Wolters teaches Bible and Greek at Redeemer College in Ancaster, Ont. He is also the author of Creation Regained, *which elaborates on the above.*

Messianic Jews face attack from denominational groups

MONTREAL, Canada (EP) — Messianic Jews in Canada are being criticized by various religious groups for their efforts to convert Jews to Messianic Judaism.

In a letter published in *The Montreal Gazette*, a group calling itself the "Montreal Christian-Jewish Dialogue" denounced proselytism and issued a statement against Messianic Jews, according to a press release from Chosen People Ministries, Inc., a Messianic Jewish organization. The She'ar Yashuv congregation, Chosen People's Montreal congregation, was specifically named in the letter.

"We are dismayed by groups that undertake, promote, sanction or support activities that harm the spirit of religious respect and tolerance," the letter said. "We oppose any proselytism that emerges from religious imperialism."

The Montreal Christian Dialogue is an organization comprised of clergy and lay people from the Montreal Archdiocese of the Catholic Church, The Canadian Jewish Congress, the Anglican Church, the Lutheran Church, the Presbyterian Church, the United Church, the Unitarian Church and the Sisters of Zion.

"A cornerstone of the Christian faith is sharing and communicating your belief with others, as the word gospel or 'good news' implies," said Percy Johnson, the congregational leader of She'ar Yashuv. "To deny the reality of this... is tantamount to denying belief in the Messiah."

Johnson has challenged Charles Eddis, president of the Montreal Christian-Jewish dialogue, to a public debate. "We laud the public's intelligence to hear and discern all the sides of an issue," Johnson concluded. "Only from this vantage point can an informed decision be made on the merits of truth. Otherwise, all we are left with is dogmatism under the guise of religious tolerance."

Write a Russian Christian

GARDEN GROVE, Calif. (EP) — ASSIST (Aid to Special Saints in Strategic Times) Ministries of Garden Grove, Calif., is appealing for Western Christians to become involved in its new Russian letter-writing, discipleship program called "Bridge of Friendship." Approximately 75,000 new Christians from throughout the former Soviet Union became interested in becoming discipled after viewing an evangelistic television broadcast entitled "What Are You Living For?" sponsored by CBN. The millions of responses to the program prompted ASSIST to initiate the letter-writing program in which Western Christian correspond with Russian believers. North American Christians can now be enrolled by calling ASSIST's new toll-free number: 1-800-222-6441.

Russia has highest abortion rate

MOSCOW, Russia (EP) — Russia still leads the world in the number of abortions performed every year. Demographic experts claim that 3.5 million abortions are performed every year, or 98 for every 1,000 women of childbearing age. Statistics also show that there are 225 abortions for every 100 births in Russia.

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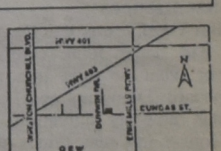

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Media/Arts

Whimsical film a delight for kids and kids at heart

Marian Van Til

Indian in the Cupboard

Rated Family
Stars Hal Scardino, Litefoot, Lindsay Crouse, Richard Jenkins, Rishi Bhat, David Keith
Screenplay by Melissa Mathison, based on the children's book by Lynne Reid Banks
Directed by Frank Oz

C.C. FILES

Omri (Hal Scardino) encounters "the Indian in the cupboard"

Despite the old-fashioned title, Melissa Mathison's excellent film adaptation of Lynne Reid's award-winning story by the same name has a crucial message for kids in today's self-absorbed, throw-away society: you are responsible to, and for, others beyond yourself, and your attitudes and actions may have a profound impact on them. Omri (Hal Scardino), the nine-year-old main character in *Indian in the Cupboard*, learns that lesson in a unique way.

Omri's brother gives him a small, double-doored cupboard for his birthday. There's no key for its lock, but a key from Mom's childhood collection fits perfectly. Then Omri's best friend and classmate (Rishi Bhat) gives him the figure of an Iroquois brave he found in a second-hand shop. The cupboard finds a home in Omri's room, the Indian is given a home in the cupboard, and the doors are locked.

The next morning when Omri peeks into the cupboard he is shocked and delighted to find that the Indian is *alive!* The bewildered brave has materialized from the year 1761.

The boy and the Indian are soon on good terms. Omri experiments with other toy figures and discovers that he can undo the magic as well as do it.

Actions have consequences

But Omri learns quickly that he had better think carefully about what he puts into that cupboard. Dinosaurs and Darth Vadar, however miniature, are no longer just play things after emerging from the cupboard's wizardry. Nor is a quick-triggered cowboy initially welcome. (Omri's unthinking friend pops the cowboy into the cupboard after Omri has shared it's secret and leaves the room.)

Omri finds himself in the unusual position of being a kind of parent/mentor to the Iroquois and the cowboy (who comes from a century later than the Indian), and a check to his friend's antics.

Already a caring boy, Omri knows he must take responsibility for bringing the figures to life and must provide for their needs, both physical and emotional. He must also set the rules and mediate the sometimes violent confrontations between the two strong-willed characters. But it takes his buddy a while to stop viewing the diminutive duo as mere gratifying toys — live though they be — which he wants to show off to other kids at school.

After a series of funny and potentially dangerous exploits with the tiny twosome both at home and at school, Omri gradually gets the courage to do what he must: send the Iroquois and the cowboy back to their own worlds.

Many little things add up here to make exceptional this film's depiction of real characters in a realistic family. This is undoubtedly aided by screenwriter Mathison's experience and attitudes. Though she has written the monumentally successful *E.T.* (and has long been married to respected actor Harrison Ford), Mathison hasn't done more writing because, in her words, "I have two little children [aged 5 and 8]. I didn't want to be missing their childhood while I was away writing about children."

'Real' family

The family in *Indian in the Cupboard*, with its two teenaged and one elementary school-aged son are as authentic as you'll see in a Hollywood film. The kids aren't exceptionally goodlooking, nor are the parents. The teenagers, who in teen fashion mostly inhabit their own world, tease the kid brother and sometimes have serious spats. But there's sublety in the fragments of their relationship we see, and clearly their brotherly bond means more than they'll admit.

Mercifully too, they don't talk to each other or to their parents in cute, precocious or sarcastic one-liners. Though the parents are somewhat minor figures, their presence is felt and seen throughout: because the city can be dangerous, Omri gets taken to and picked up from school. Mom is there to answer his questions. And Dad comes in each night when he's asleep and kisses him good night.

Perhaps most refreshing, Omri is allowed to be a *child*, and one learning, rather than avoiding, adult responsibility. He's no tough super-kid or jaded mini-adult like so many of his film and TV counterparts.

There are other positive points. In one nice bit of satire on the effects of TV (and film) violence, the Indian and the cowboy, who have become friends, try to kill each other after being whipped to an emotional frenzy by an old Hollywood western in which (of course) the Indians get massacred.

Indian in the Cupboard is a whimsical, sweet-tempered film which kids of any age will enjoy and learn from.

Toronto Youth for Christ announces youth music survey

TORONTO (YFC) Music is the language of our youth culture. According to Paul Robertson, Director of YFC's church and family resource division, "The Christian youth community needs to understand how music is shaping the world view of the youth we are trying to reach for Christ."

That's why the Toronto YFC has launched a project which will give parents and churches a factual basis for developing views regarding contemporary popular music.

The purpose simply stated is: "To provide parents and youth workers with current research and resources regarding the use of music in the character and faith development of their teens."

Carl Nash, a youth ministry major at Ontario Theological Seminary, is co-ordinating the survey and dissemination of the results. Nash reports: "Surveys have been distributed to 65 churches across Toronto and eight high schools; gathering information from students, parents and youth workers. Last year's pilot study showed no real difference in musical interests between Christian and secular youth. Research results will be presented through church seminars, beginning in the fall."

'Sam the Record Man' honored for his gift to music

TORONTO (Canadian Scene) — Music lovers across Canada who shop at Sam the Record Man are familiar with the life-sized cardboard figures of Sam Sniderman, the flamboyant merchandising genius who started the practice of discounting music recordings in Canada in 1937.

What most of them don't know about "the record man" is that he is the founder of the Sniderman Sound Recording Archive, an integral and very large part of Canada's largest research and performance music collection, located at the Faculty of Music Library of the University of Toronto.

Last month Sam Sniderman was honored on his 75th birthday with a benefit barbecue at the Royal Ontario Museum, with the proceeds going to the archive.

The Faculty of Music's recorded music collection began in 1970 with 6,000 discs. Sniderman felt that as a purchasor of enormous quantities of recorded music he might be able to persuade record distributors to donate copies to the archive. Since that time Canadian recording distributors have made continuing donations at his request.

The archive today includes 2,000 compact discs, over 90,000 long-playing recordings, 30,000 78-rpm discs and 5,000 cassettes and tapes. It encompasses an extensive variety of musical genres, from Beethoven to the Beatles.

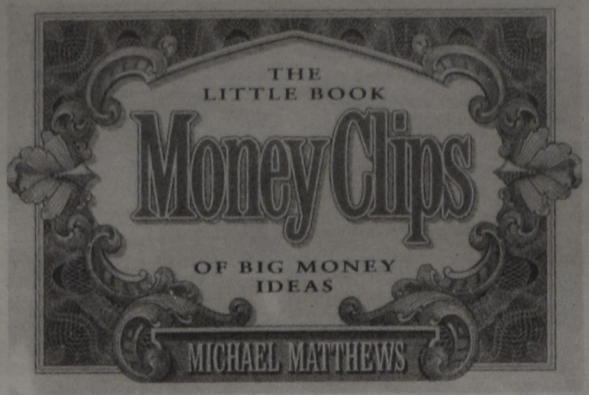
In addition, Sniderman has persuaded cultural agencies in other countries to provide traditional ethnic recordings for the library, which now has a substantial collection of such recordings, including a large number from India.

Books

Pithy advice for the financially challenged

Money Clips: The Little Book of Big Money Ideas

by Michael D. Matthews. Sisters, Oregon: Multnomah/ Questar Publishers, Inc., 1994. Softcover, $5.99 (US) 194 pp. Reviewed by Stan de Jong, business manager of Calvinist Contact Publishing Ltd., St. Catharines, Ont.



This is a little gem of a book, not about making *big money* but about *big ideas* regarding financial matters (the title is somewhat misleading). It makes a nice gift to someone you care about. It would be great to give to your kids before they leave their parental home, when they are about to embark into a world full of complex financial goings on.

Mr. Matthews is an American CPA (certified public accountant — essentially the same as a chartered accountant in Canada), who, while writing from an American vantage point, gives us the benefit of more than 22 years of practice.

While dealing with a host of clients over those years he found them all to be hard workers, "yet some manage to live comfortably — no matter what their income — while others are constantly struggling to pay their bills."

He says the difference is in how they plan and handle the money they earn.

Avoiding pitfalls

In order to help men and women be better stewards of their financial resources, Matthews, has accumulated close to 200 "clips" — short answers to financial questions. The last of these states the advice Paul gave to Timothy (1 Timothy 6:9-10): *People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.*

The writer must be a fun guy to be with: his advice is often rendered in a humorous way. It makes one think about all the financial decisions one has made, some good, some way-out-of-here. Matthews' easy-to-read financial principles and tips that you can apply in your daily life are intended, as he explains in a foreword, to "warn people of some pitfalls and help them plan for the future, so they can relax and enjoy the good life God has given them."

Before you seek expert, but often expensive, advice from an accountant, do yourself a favor and allow yourself to benefit from Michael Matthews' lifelong experience. *See the box for some examples.*

Excerpts from Michael Matthews' *Money Clips*

#2 Your home will be the best investment you will ever make, if you pay off the mortgage early.

#10 You won't be able to keep track of how much you're spending with a credit card unless you have the discipline of a monk. Use it only for purchases you could pay cash or write a cheque for.

#16 Don't ask a banker for a referral of a lawyer.

#23 Men, your wives will always have better investment advice than your stock brokers. Listen to your wife *before* you invest, not after.

#26 Don't pay your child to mow your lawn. He or she has earned the right to do it for free.

#28 Cars are a lousy investment. Keep your cars until they become embarrassing to drive, unless they fall apart first.

#37 Never use a credit card that charges an annual fee.

#65 Make your kids work a couple of crummy jobs before they graduate from high school. Try and arrange for them to work in a place where they will have a jerk for a boss.

#69 Don't buy a motor home unless you plan to be on the road at least three months out of the year. Otherwise, you could stay in a five-star hotel for what the motor home will cost you.

#105 If your son or daughter becomes a stock broker, wish him well, cheer her on, but hire someone else as your broker.

#131 The "Rule of 72" is useful for determining how long it will take to double an investment. Simply divide the rate of return from an investment into 72, and you will have the approximate period of time over which your investment will double.

#174 Take a vacation every year. In fact, take *several* if you can swing it.

#182 Regular charitable giving can break the hold money has on your life.

#183 Measure what you keep, not what you earn. Never measure *yourself* by what you keep or by what you earn.

#185 Learn the difference between saving and hoarding.

#192 Talk to your children periodically about the proper role of money in their lives. Don't lecture them about it. Seek opportunities to point out truths you want them to learn as real-life situations present themselves.

#193 "Godliness with contentment is great gain. For we brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that" (1 Timothy 6:6-8).

No cheap moralism in Schaap's stories

Still Life

Short stories by James Schaap. Sioux Centre, Iowa: Dordt College Press, 1994. Softcover, 187 pp., $8.50 U.S. Reviewed by Nandy Heule, St. Catharines, Ont.

It's not easy for any writer to tackle topics like pre-marital sex, divorce, adolescent dating or a childhood gone awry. These subjects beg for some type of moral and ethical response. If this is so for a secular writer, it's even more true for a Christian author who will no doubt feel pressure.

In this new collection of short stories, *Still Life*, author James Schaap refuses to offer his readers such solutions. There's not a grain of cheap moralism to be found in Schaap's work. Readers will look in vain for easy "Thou shalt not" theology.

Instead, in each of these 14 haunting stories Schaap introduces ordinary people and the circumstances of their daily lives. What's powerful about these stories is that these ordinary people face common problems that never *feel* "common," to themselves or the readers.

James Schaap, of Sioux Center, Iowa, teaches literature and writing at Dordt College. Some of his other works include a previous short story collection, *The Privacy of Storm*, and the co-authorship with Diet Eman of Eman's account of her Second World War experiences *Things We Couldn't Say*, published by CRC Publications. Most recently, Schaap completed a novel, *In the Silence There Are Ghosts*, published by Baker Book House earlier this year.

Holding a mirror to life

In *Still Life* Schaap holds up a mirror that reflects the questions many of his readers face, especially Christian parents now busy guiding their older offspring through adolescence and into early adulthood.

For example, in "Getting Away" Schaap introduces his readers to a divorced mother who wonders how she can adequately explain her ex-husband's irresponsible behavior to an adolescent son.

In another story, the author lets us meet parents who want to stop their teenaged girl from dating the "wrong" boy. And in the more risqué story "Dimwits," the readers look in on a family that is politically and religiously divided, but still longs for loving companionship.

All of these stories create a mood and an atmosphere more than they create suspense or develop plot and intricate character. But it's exactly the threatening atmosphere and the tension in these works that keep the reader turning the pages, asking for more.

No harlequin romance

The strength of these stories lies in bringing to the fore the many concerns Christians face in the modern world. By doing that Schaap may help his readers feel a little less lonely, a little more understood.

These short stories don't make for lazy Sunday afternoon reading on the front porch; nor would teens probably take them along with beach towel and sunscreen for a day at the pool or lake. This collection deserves careful reading and possibly the type of discussion common to the after-church crowd. Christians will recognize themselves and their neighbors in these tales, which in itself makes this book a most worthwhile read.

Some of the stories in *Still Life* have appeared previously in publications such as *The Banner* and *The Church Herald*, but many will be new to readers of *Christian Courier*.

The book is available through Dordt College (498-4th Ave. NE, Sioux Center, IA 51250) or by special order (ISBN 0-932914-31-4) from your local bookstore.

Summer Short Story

Fra Antonio

Stephen Katsianis

From the monastery's balcony overlooking the cliffs I can see the glassy blue-green expanse of water in the Straits of Messina. The sun is low on the horizon, the sky tinged with pink. I stand, watching, lightly stroking my brush against the canvas, trying to capture the divine glory of what I see. My name is Antonio and I am a monk. I paint for the Lord. But my paintings are never good enough.

I have lived in this monastery almost as far back as I can remember. I have grown accustomed to its dark, dank walls, its solemn activity, its alternate routine of motion and lifelessness. The time before my life here is like a dark shroud. I know that my mother died birthing me, that my father, succumbing to grief, departed shortly thereafter. I remained with an aunt until the Brothers took me in when I was six years old. At eight I swore myself dead to worldly ways and devoted myself to the life of a monk. I still sometimes wonder if a boy of eight can fully comprehend death to the world, to self, to flesh.

Today I am particularly nervous and disheartened as I attempt this seascape. Fra Lippini, the great painter, is touring the monasteries of southern Italy and tomorrow he comes to our cloister.

He is the man I emulate. His paintings breathe vitality and the joy of life. I have a friend in Messina, Claudio, who owns one of them. I go to his house often merely to look at the painting. I find myself reaching out to the likenesses contained within that painting; I enter their world, humbly approach them and ask, "How have you found such peace?"

I look at my own painting and frown, though I have captured accurately and technically what I see. The Brothers all say that my work is exceptionally lifelike. Yes, the lines and colors are right, but there is something missing. For all its precise form it, like all my other paintings, lacks the most important ingredient: the power to move. What is the secret? I must ask Lippini.

I am discouraged and so I put down my brush. I often stare out at the sea from here, or take walks along the cliff's edge or on the beach. I stare long at the calm sea accompanied by graceful birds, lofting and dipping. These things make me content. When I see them I do not feel so...

"Fra Antonio!"

I turn at the harsh voice of Father Angelo, the Prior. He stands in his dark tunic, hood pulled up, shading his sharp face. An oppressive gloom begins to drape my insides. I am suddenly disoriented and have a vague notion of guilt. Have I forgotten something that needed doing?

"Fra Antonio, shouldn't you be at your devotions?"

I instantly remember that it is after six o'clock and I am to be praying for the next two hours. I turn red with shame at such a stupid mistake. I stutter an apology: "I'm sorry, Father. I am working on a painting to show Fra Lippini. I lost track of time...."

"Fra Antonio, a good Dominican does not lose track of the time. He appropriates the time wisely and uses it to his best advantage. You should be praying. It is the time to pray."

I bow my head, avoiding his gaze. "I'm sorry, Father," I say again.

"Well, let me see what you are working on, before you pray." He turns to the easel. "Hmmm. You are an excellent craftsman, truly, Fra Antonio. It's good. But why are you painting the sea? Don't you think something of a religious nature is more appropriate? You are a monk; you mustn't forget that. It is not your duty to create nature; you are to glorify God through your art. Why not show Fra Lippini the fresco you did in the sanctuary?"

I am relieved and pleased at his compliment, yet still burdened by the fact that I forgot my prayer time.

Nevertheless, something rises up inside of me. I want to tell him that he does not understand, that I am trying to glorify God through my seascape. Of course I cannot create nature, but I can express God's sovereignty, his glory, through painting it. I want to tell him that Fra Lippini would understand. But I remain silent.

"Besides, you did not finish. Fra Lippini comes tomorrow night."

"I know, I will finish at sunset tomorrow."

Father Angelo turns his hard gaze to me. "Well, just be sure not to miss your devotionals again. And consider painting something else, something Fra Lippini might appreciate, perhaps the Madonna and Child. Now I must leave. Make sure you pray extra tonight."

I rise early the next morning to pray. I pray and pray, and yet it doesn't seem to be enough. I have a strong desire to be done with my prayers, to watch the glorious sun ablaze over the crystalline waters. I *will* not. I will think of more things to pray for.

Finally, I rise off the cold floor but I am still left unsatisfied. Truly, I am an idolater and a sluggard. God will not allow such a one as I into his presence, and I understand why my lofty words won't reach his ears.

I go back up to the balcony and look over my half-finished rendering — the work of an amateur, a village boy.It seems cadaverous on the canvas, dead colors over inanimate material. And I know why.

I am a man so wrapped up in himself and his own pleasure that he forgets his prayer time and in his pride snubs God. I do not deserve for him to grace my painting. I must resign myself to the fact that I will never be a great painter, but merely a lampooner of nature. To think I could glorify God through my art when all I can do is caricature reality!

How stupid I feel now as I look over the clear water into the bright blue sky. How stupid I was to think I would show my work to Lippini. Who am I that I would dare? Yes, show him and be mocked for the fool that I am.

I tip the canvas off the easel and let it lie face down on the gray stone. I will go to the village and see Claudio — and real art.

I labor down the dusty path, my heavy cloak weighing me down. I descend into the town, past young boys in bare feet running through the dirt in youthful excitement. I see ragged men lying in the streets, already drunk on wine at this early hour. My stomach turns at the sight, and at the thick smell of fish coming from the market. I hear the fishmongers yell and the early-morning bustle of villagers preparing for work. In the midst of all this, I search for art.

I finally come to Claudio's house and knock on his door. I wait and nod my head as passers by bow in respect. I knock again. "Claudio, it's Fra Antonio. Claudio!"

Slowly the door opens and Claudio leans against it. His eyes are red slits surrounded by dark patches and he rubs them to ascertain who I am. He is fully dressed, except for his bare feet, but his clothes are wrinkled and stained.

I enter the dimly lit room, startled as I kick an empty wine bottle. I look around and see several others. There are unfinished paintings and other art materials cluttering the room.

Claudio has thrown himself

into a chair and he leans back in it and rubs his eyes again. He takes a draught from a bottle he picks up off the floor.

"Have you been to see Carmelo Menici lately?" I ask.

"Oh, yes. The great, powerful man of Messina wants me to do a mural for him in the town square," he says sarcastically. Claudio waves his hands about the air in wide, all-encompassing circles. "Perhaps I will paint something with him and Jesus at table together, heh Friar?" He smiles wryly behind the bottle.

"Yes, I'm sure he would like that. But don't be blasphemous, Claudio."

He bows his head in mock humility. "Forgive me, Fra Antonio, I was merely making a joke."

I look around and back at Claudio. "How can you live like this, Claudio?"

"I try not to think about it,"he answers "That's your problem. You think too much."

"Don't you worry about your soul?"

"No, friar. I'll let you and God worry about that. What brings you here so early?"

"I came to see Fra Lippini's painting."

"Ah well, you know where it is."

It is *The Parable of the Lost Son.* I search the son's face, seeing again his mixed expression of fear, joy and surprise as he cautiously stands, dressed in withered rags, before his father. I can feel the bonds of oppression being broken from the son as his opulently dressed father, a majestic figure, throws his own robe on his child. The father's joy is so tangible, so powerfully reflected in his beneficent visage that tears involuntarily fill my eyes.

Even the periphery of the painting — the servants caught in dutiful preparation, the animals lounging about the grounds, the dirt road on which father and son stand, with the green hills and the black, forsaken sky in the background, down to the jealous older brother who stares reproachfully off to the side — is a monument to life in all its complexity and furious motion, its seeming bleakness and sudden bursts of hope. It is the closest thing I have seen to truth in art.

After some moments of silence I face Claudio, who seems to be sobering up. "Are you still painting, Claudio?"

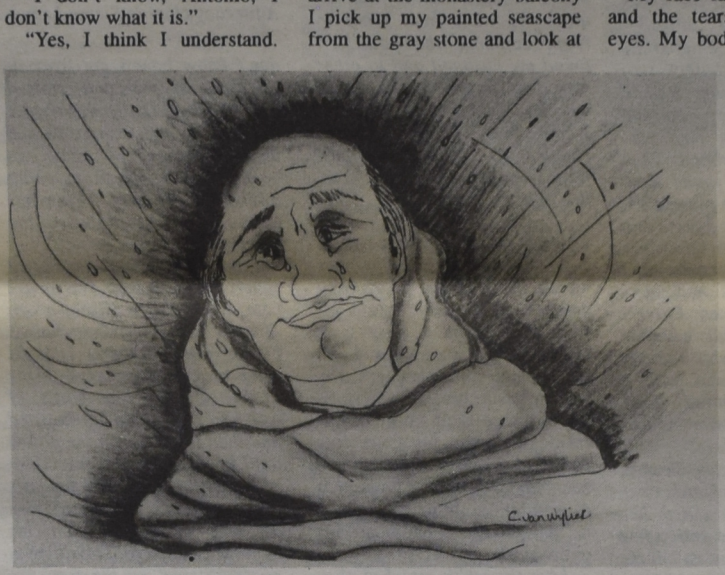
He turns and begins picking bottles and clothes off the floor.

"A little, here and there. I can't quite seem to paint like I used to." He stops, staring down at the empty floor. "I seem to have lost something, Antonio," he says, glancing back towards me. "Menici has been my benefactor, he has brought me some money and some recognition. But he seems to have stolen something else from me."

He stares at me through drooping eyes. I long to reach out to him, but an unknown barrier checks me.

"I don't know, Antonio, I don't know what it is."

"Yes, I think I understand. You know, Fra Lippini is coming to the monastery tonight."



"Yes, I heard. You must be anxious."

"Well, I was," I say as I turn back to the painting.

"What do you mean, you were. He's your idol."

"Yes, well, I too am discouraged by my painting. I fear his presence will only discourage me more." The face of the son in the painting looks at me knowingly, seeming to wink at me. He knows something I don't and longs to share it with me.

"Nonsense," says Claudio, and I can hear him resume his straightening up. "He is a great painter. I am fortunate that Menici got me one of his paintings. You must speak with him and ask him about his art."

I continue to look at the Prodigal. As I do, I become more disheartened than ever. I can never hope to paint like that. To my mind, painting has been perfected. Why then should I strive at a task that has been made obsolete?

"Yes, well, we'll see. I really must get back. Take care of yourself, Claudio — you really should."

"Thanks, Antonio. Give my regards to Lippini." He opens the door and sunlight floods the room.

Out in the busy street the sun warms my uncovered head. But I feel my dismay turn to melancholy. When I arrive at the monastery balcony I pick up my painted seascape from the gray stone and look at it. Then I hurl it to the ground once again. Fra Lippini will be arriving soon. I cannot stand to be here.

I pull up my hood, quickly descend the steps then move toward the front gate, saluting Brothers as I pass.

Outside the walls I make my way up the winding path that leads to the cliffs. Soon I stand at the edge. I look down at the beach below me. An approaching storm is darkening both sky and water. The wind picks up and blows my tunic about me; it whips me in the face.

I begin to cry. I feel utterly alone and unworthy. I want to pray. I know I should, but my God is far away and I don't see the point. Something inside me won't *let* me pray. I try and try, but nothing comes of it. I am a failure as a painter and as a servant of God. For this I am racked with guilt; my hands shake. I can't go to God and I don't know where else to go.

I feel individual drops of rain hit my head and hands. Then the drops turn into a cold assault that pelts my body. I drop to my knees. I start to heave as if to cry, but tears don't come. It must be cold now, but I can't feel it.

I look back out over the cliff at the choppy, opaque water. Finally, I lift my head into the oncoming rain. "Oh God! God! Where are you? Why have you left me? All I have ever wanted was to serve you. All I have ever wanted was to please you!"

My face falls into my hands and the tears burst from my eyes. My body is heaving with sobs. I rub the back of my hand across my face.

"Why do I question you? Who am I?" I start to calm myself down taking slow, careful breaths. I begin to look at the grass beneath my body, then over to the edge of the cliff. I scoot my body forward and peer down. Below me are the rocks and the beach, and beyond, the infinitely stretching sea. I look down. It wouldn't take much.

Oh, how could I think such a thought? I feel I am cursed, but still I look down; I cannot avert my gaze from the rhythmically swaying water below me. I inch forward. It's mesmerizing. The ocean seems to call to me.

"No, my son." I look about me. Lightning cracks the dark sky, accompanied by booming thunder. The rain still drives into the ground. But there is nothing else. "No, my son," says the still, small voice again. It is a voice I know and recognize, yet I have never heard it before. "No, my son, that is not for you."

"Father, oh Father!" I cry out as I bury my head into the grass. I am rocking as I weep. I gasp for breath as I choke back sobs. "Oh Father! Forgive me. What am I doing? Take my life, please! It's yours. Take it because I don't know what to do with it!"

I crave hearing that still, small voice. It comes to me again. It says I am forgiven: the weight of sin has been lifted from me. I feel it, literally feel my burden lifted from me. I suck in the damp but freshened air as if breathing for the first time. The rain contains a spring scent I seemed to have missed; the downpour is now a refreshing waterfall washing over my body, washing away the mess of prior circumstances.

I had dreamt I was living, but I hadn't been alive. The voice of my Creator, real and intimate, in an instant set me free from my shame. I could never be good enough, my efforts were never enough. Now I realized: Of course! Of course I could never be good enough. Only He gives me worth, only His life makes me worth anything. And I finally let go of my life and traded it for His. I had tried everything to please Him, to bribe Him, to earn His love. Finally I realized what He had wanted all the time: my life, my unconditional surrender. And what a joyful captive I was!

I begin to run back up the winding path. The rain still falls but it invigorates me. The green of the trees seems to vibrate off the leaves; the bushes along the way are animate friends, markers along my path which point to something greater. I run through the gate, past the Brothers and back into the cloister and up to the balcony. I pick up the canvas and set it back on the easel.

The rain is subsiding and streaks of light begin to crack the gray dusk. I look out over it all, this marvelous creation. Tears pour down my cheeks. I see below, to my right, that Father Angelo and the friars are escorting Fra Lippini up the path toward the monastery. Ahh, Lippini! Now you and I are truly brothers. Now I know what you know. Now we can share and talk.

Out in front of me stretches a new, vivid world. It had been there all the time but I had never seen it. Gulls glide in front of me and disappear into the violet sky. I pick up my brush and my paint and begin to create.

Stephen Katsianis is a senior journalism major at the University of Arizona in Tucson.

Feature

Each day we wait, hundreds die

The world is ignoring atrocities in Sierra Leone

People in the West are continually informed about developments in Bosnia, but no one is paying any attention to the atrocities taking place in Sierra Leone, says a Canadian working in that country. A June 5 letter from Jan Disselkoen explains what is really taking place. Jan is a 46-year-old woman who has represented the Christian Reformed World Relief Committee in Sierra Leone for over six years as a literary/administrative worker among the Kuranko people.

Jan Disselkoen

FREETOWN, Sierra Leone — This morning a displaced woman who had limped 60 miles through remote bush paths to reach Alikalia from the Kono District told me this story:

They killed my husband, daughter, pregnant women...

While returning to my home in Koidu from trying to purchase rice on the 24th of May I saw groups of men dressed in camouflage pants and black "One Love" T-shirts. Soon after I arrived back at my compound, I heard gunfire. I called all my family and the displaced staying with us into the house where we lay down on the floor.

As the gunfire got closer, I tried to leave through the front door, but saw men approaching the house. I tried another door, but I saw men there as well. While I was trying to lock the door again, one man fired at the lock, and the bullet grazed my arm. He pushed the door open and beat me around the knees with his gun until I fell down.

Other armed men entered the house. They immediately shot and killed a pregnant woman and her two small children and some of the young men who worked for my husband. Then they killed my two young sons. They took us women outside behind the latrine one by one and raped us. One of the other women was pregnant. She delivered after she had been raped by several men. Later I found her dead body with the body of her newborn baby pinned to the ground with a knife through its throat. They killed the other women and girls they had raped.

My daughter was slashed with a knife from her back, over her shoulder and under her chest, but did not die until a few hours later. They tried to kill me too, but I put my arms in front of my face. A bullet hit me here, on the wrist, but it glanced off. Suddenly there was a dispute over a carton of money outside in the street and the men left to get their share.

I climbed up into the attic where I had seen one of the young men go. When they came back into the house, they were looking for me. They fired several shots through the ceiling, but none of them hit me. I heard them say they were going to start the house on fire, but one man convinced them not to. Then they left.

After dark, the young man and I climbed down from the attic. We went from room to room counting the bodies. I found my husband and to other men dead in the shop. I stayed with my daughter until she died. We had been 26 in that room. I counted 20 bodies. Two must have been taken hostage. Only two of us escaped.

PHOTOS COURTESY HILDA BRINK

Jan Disselkoen and a young Sierra Leonean

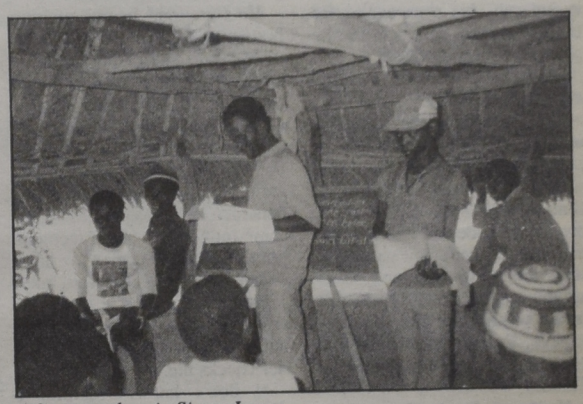
I begged him to kill me

At the health centre another victim from Koidu, a Nigerian national named Joseph told his story. Several deep gashes on his face were oozing blood and pus through dirty bandages. His lips were cut, bruised and swollen to twice their normal size. Inside his mouth, his gums were lacerated. Eight of his teeth had been knocked out. Although it caused him great pain to speak, he kept on until I had heard his entire story:

After the rebels attacked, they rounded up nine of us men. We were stripped and forced to push a car to their base. When we arrived they lined us up and started shooting us. A bullet grazed my cheek and I fell. When we were all on the ground they checked to see if we were dead.

I couldn't hide the rise and fall of my chest. One of them stabbed my face and mouth several times with his bayonet, but still I didn't die. He came back later and started to beat me around the face again when he saw I was still breathing. I begged him to kill me immediately rather than cause me all this pain. He said he didn't want to waste a bullet on me.

Suddenly, they all went away and it became very quiet. I knew I had to make my move. I felt a surge of strength in my arms and legs. I jumped up and started running to a high wall. I don't know how I got over it. They heard me and started spraying bullets. I jumped over two fences and into a swamp and swam away.



A literacy class in Sierra Leone

God kept me from going directly to my home. From my hiding place I heard them at the house asking about me.

I hid until it was dark. Then I snuck into the house and took a coat, a blanket, a pillow, a can of baby formula and my baby's bottle. The only way I could drink was to squeeze some drops through the bottle. I walked until I was exhausted and then lay down on the pillow until I could move again.

After two days, I saw my pastor. He didn't even recognize me. He carried me on his motorbike to a village where a nurse stitched up the cuts. We stayed there four days and then we came here. I haven't seen my wife yet. I have a wife and two children. I don't know where they are....

Wake-up call

An average of a thousand displaced people a day are still passing through this village. This is the 50th day since the first attack on Koidu. We hear reports that the other road north towards Mongo Bendugu has three times the number of displaced. The Guinea border has been closed to them.

I can't imagine how many thousands must have reached Makeni to the west of Kono by now. I personally have talked to eye witnesses of 40 murders, and I haven't even talked to one per cent of the displaced who have passed through here. When I extrapolate, my only conclusion can be that hundreds, perhaps thousands, have been murdered and hundreds of thousands displaced.

How long will the world ignore the victims of the war in Sierra Leone? We hear on the BBC countless stories about 360 UN troops who are held hostage in Bosnia. But we hear nothing of the aftermath of attacks on village after village in the killing fields of Sierra Leone.

When will the world recognize that this is not a war between the Sierra Leonean Army and the Revolutionary United Front? This is a war between those who carry guns and the unarmed innocent civilians of Sierra Leone. It is a war with bandit soldiers and rebels on one side and women, children and the helpless on the other.

No displaced person has yet told me a story of army resistance in Kono District. Many have told me of friends in the army who warned them to get out of the district before the first attack on April 26. The collusion between highly placed military personnel and the R.U.F. is common knowledge in this country.

When will the international press wake the world up to the brutality and senselessness of this war? When will peace groups and the church in the rest of the world start campaigning for an arms embargo on West Africa? When are the international tribunals for the trial of war criminals in Sierra Leone and Liberia going to be set up?

Each day we wait, hundreds more of the innocent die.

Education

'Challenged to serve'

EDUCATION

Alyce Oosterhuis

Christian Schools International's yearly convention brought 500 administrators, board members and teachers to Chicago's stifling heat last month. In an air-conditioned hotel we were "Called to Remember; Challenged to Serve." It became clear in the three days of gathering that the Christian school movement has changed dramatically in the 75 years of CSI's existence. What impact that will have in the next century will continue to be a source of debate.

Once an ethnically homogeneous community, we have become diverse multicultural entities. Although the Christian Reformed denomination is still the dominant church affiliation for many of the CSI supporters, there are now a number of schools in which the CRC has become a minority voice. And it was evident during the convention that multidenominationalism and multiculturalism have become facts of Christian school life that can no longer be ignored. We can no longer assume others' background and commitments. The "old boys/girls' networks" need to become as inclusive as some of our classrooms.

New salt sprinkles down

Since the schools begun by Christian Reformed parents have seldom had an "isolationist" mentality, being based on the reformational vision of being the "salt" and the "light" of the world, it is now obvious that the contemporary demand of salting flavors is affecting those schools' mission. Teachers are asked to minister to and teach the de-industrialized, the abused, the grieving, the gifted, the rich, the poor. They're expected to do this with minimum support from church and family.

In various sectionals speakers explored the limits of teaching; the need to build teacher teams; what to rescue from the home, church, school triangle that will strengthen the essential vision of Christian education.

Some challenged us to speak out in a post-modern society that is adrift without compass or blueprints for schooling directions and structures. In 75 years we have developed policies, manuals, curriculum projects, textbooks and mission statements that can direct many who are searching for alternative school models. We have involved parents, committees, board members, teachers, principals and administrators in building school communities that could be a resource for many of the home and school partnerships now being explored in the inner cities of America. The bushel needs to be lifted off the lights in our corner to illumine the world.

Making a small but crucial difference

Walter Wangerin's concluding address bound us together with tears and laughter. He masterfully persuaded us that "teachers do make a difference" — a phrase, a gesture, a song, a look or a prayer; but for that one child in the corner, the parent in grief, the colleague in despair, it is a means of grace, of lifting others into God's presence.

Wangerin's challenge made us realize that regardless of how wide or deep we cast the kingdom net for Christian education and service, the difference we make is often unconventional, spontaneous, small. It is a difference of the heart — a difference that resounded through the lobbies of that Chicago Holiday Inn.

Alyce Horzelenberg Oosterhuis is looking forward to small differences in the new academic year at The King's University College in Edmonton.

Calvin history prof completes two-decade Dutch letter project

Phil de Haan

GRAND RAPIDS, Mich. — The letters fill boxes and boxes. Each has a unique account of life in a new land; each tells tales of trips, trials and tribulations. In the words, whether read in the original Dutch or the English translation, one catches a glimpse of life begun anew — a glimpse no history text could replicate.

Dear Son: All the places we looked up had been rented because so many immigrants are arriving here that the number exceeds all previous experience. Finally, we located a small house next to the landlord's business place, but we were too late. But this businessman, a Hollander, was very gracious and he was moved by our situation. Finally he said, "I can furnish you people with some shelter. I have a vacant barn and you can use that in order to get off the street." Naturally we accepted his offer. — Marten Schoonbeek to Jacobus Schoonbeek, May 1873.

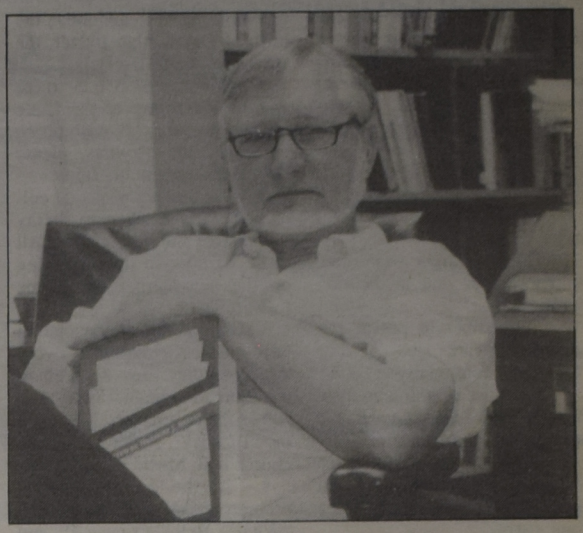
The letters were collected by Calvin College historian Dr. Herbert Brinks and are part of his recently published book *Dutch American Voices: Letters from the United States, 1850-1930.* The 453-page volume is a collection of 23 series of letters from Dutch people in the U.S. to friends and family still in "the old country." One series spans 57 years. The correspondents who appear in the book represent every major category of 19th century Dutch immigration and their letters, every decade from the 1840s through the 1920s.

Brinks' book has been published by Cornell University Press as part of its "Documents in American Social History" series.

Flattered at interest in 'just common farmers'

Brinks began collecting Dutch letters in 1976 when he was asked to join the University of Michigan's "Letters from Home" project, in which letters from Polish, Swedish, Irish and Dutch immigrants were being collected.

Brinks says this about embarking on his project in the Netherlands: "I had no idea what I would find. I followed my contacts and just started knocking on doors. I would go from village to village and sometimes they looked at me skeptically, but would let me in and pull letters from a cupboard or chest somewhere."



Dr. Herbert Brinks, with a copy of Dutch America Voices.

When Brinks returned to the Netherlands in 1990, this time he was aided by the Dutch media. "It's interesting that in the Dutch archives they have much information about the more elite group — nobility, business people — but they had very little interest in people at the bottom end of the structure," Brinks says. "I wanted the kind of letters that would make you say, 'I can relate to that [person].' People cooperated because they were flattered that someone wanted to know about their ancestors who were just common farmers."

Brinks was featured on the popular Dutch TV show "From Province to Province." From this recognition he gained many new contacts. "I was looking for letters that met two criteria," he says. "That they were *representative* of Reformed, Catholic or secular immigrants. And that they continued over a period of time. I needed to be able to follow their story of success or failure; to show some process of their acculturation."

The "real stories" of thousands of letters came to life in large part due to a dedicated group of translators, Brinks admits. A group of nine Dutch students studying at Calvin helped him while they were there. He also used some 60 volunteers, many of them Canadians who emigrated from the Netherlands during the 1950s.

Maria "Riet" de Groot of Waterloo, Ont., was one such volunteer. The mother of Calvin religion professor Christiana Van Houten, de Groot "worked tirelessly to translate many letters," says Brinks. De Groot enjoyed the work. "It was interesting to read about the experiences of the people that went before us," she says. "It was so much easier for us than it was for many of those who came in the late 1800s and early 1900s."

'Sort of mindboggling'

Brinks' book is really intended for an academic audience, he explains. It focuses on both rural and urban immigrants and includes a massive index of names and places, two maps, about 30 photos and eight letter facsimiles. It could be used as a text for comparative immigrant history.

Brinks is himself the son of Dutch immigrants and the results of his 20-year project will not only be enlightening for others, but have already proved to be that for himself. "I did learn about what a tough life it was for them and how they were willing to endure anything for themselves and, really, for their children. It really is sort of mindboggling."

Advice

Typos can be funny, especially in church

You never laugh in church? You might change your ways if any of the following (allegedly real) bulletin announcements and advice appeared in your church bulletin. These anonymous gleanings were distributed via the Internet.

* Don't let worry kill you — let the church help.

* Thursday night — potluck supper. Prayer and medication to follow.

* Remember in prayer the many who are sick of our church and community.

* For those of you who have children and don't know it, we have a nursery downstairs.

* Tuesday at 4 p.m. there will be an ice cream social. All ladies giving milk will please come early.

* The rosebud on the altar this morning is to announce the birth of David Alan Belzer, the sin of Rev. and Mrs. Belzer.

* Thursday at 5 p.m. there will be a meeting of the Little Mothers' Club. All wishing to become Little Mothers, please see the minister in his study.

* Next Sunday a special collection will be taken to defray the cost of the new carpet. All those wishing to do something on the new carpet will come forward and do so.

* The ladies of the church have cast off clothing of every kind and they may be seen in the church basement Friday.

* A bean supper will be held on Tuesday evening in the church hall. Music will follow.

* At the evening service tonight the sermon topic will be "What is Hell?" Come early and listen to our choir practice.

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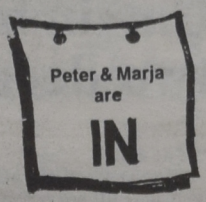

Should men and women share living arrangements?

Dear P & M:

Please discuss the pros and cons of young men and women living together [in non-sexual relationships]. Actually, why stop at young; what about middle-aged and senior men and women? Is there a different standard at different ages? At different times (e.g., the 1930s or the 1990s)? Is it more acceptable for three girls and two guys to share a house than for one girl and one guy? How about three guys and one girl?

We recently had a three-generation discussion about this. None of us were involved in this kind of living arrangement so we could discuss the issue without making any judgments. We understood that no one likes living alone. We also considered the motivating factors for this kind of living relationship in the Netherlands in the '30s: poor employment opportunities for women; long working hours for men; no time-saving appliances in the home; mothers dying during childbirth. Our discussion centred on situations that involved Christians who are not romantically involved. Of course, feelings can change and romance can suddenly blossom. What then?

Dear Intentional Communities:

During the reign of Ahab and the famine that afflicted the land, the prophet Elijah was sent by the Lord to live with a widow. In a miraculous way, a jar of flour was never used up and a jug of oil never ran dry. This story does mention that the widow also had family living with her. Even so, God saw no impropriety in this living arrangement between these two older singles (I Kings 17). It offered a way for two people to provide for each other in a desperate time.

On one of Paul's missionary journeys, the Lord used Paul to convert a purple-cloth dealer named Lydia who promptly invited Paul, Timothy, Silas and Luke to stay at her house. There is a reference to "members of her household," but as the head of her household she was either widowed or unmarried. *We* might question the wisdom of a new convert extending long-term hospitality to four men, one of whom was the preacher who baptized her. The church at Philippi, however, had no problem with this co-ed living arrangement.

These biblical examples aside, we have known of a number of different living arrangements which worked out very well (and several of them involved leaders in the church community): while a single teacher, a female member of our panel lived in three co-ed settings: with another woman and a man; with another woman, two men and a married couple; and with two men. We also know a retired gentleman and a live-in housekeeper; a male and three female students; two widows; two men and two women; a young man and two young women in their 20s.

Of these, the last two developed into romantic interests. As soon as they did, the men moved out and lived with some other friends. Suffice it to say that we personally know three married couples who first got to know each other as housemates. More often, however, members of intentional communities come to see each other as friends, or as brothers and sisters.

Despite the example of Elijah and the widow of Zarephath, we would advise against one man and one woman setting up house together. We have no such hesitation with respect to multiple-number households. In fact, we predict that we will see more of this in the future because more and more adults in every age category are finding themselves single by choice or happenstance while their need for community and financial help is as strong as ever. Certainly, we should avoid the appearance of evil. But Jesus also reminds us that "out of people's hearts come evil thoughts, sexual immorality," etc. (Mark 7:21).

One of our male panelists tells of a visit by an elder who bluntly asked one of the men in a co-ed house: "How can you avoid thinking about having sex with her?" This question undoubtedly revealed more about the elder than about the living arrangement being questioned.

If any of our readers is thinking about living with others of the opposite gender, we advise him or her to look for a house which will give everyone a private room as well as a common kitchen and family room. Be sure that all are equally committed to this arrangement and that all agree to do their fair share in terms of payments, maintenance, cooking and cleaning. Mutual trust and respect will make it work, and so will the understanding that someone would move out if a romantic relationship were to develop between two of the residents. We think such intentional communities are viable alternatives to adults moving back in with their parents or living alone.

Write to: P & M, c/o *Christian Courier, 4-261 Martindale Road, St. Catharines, ON L2W 1A1*

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

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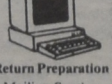

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d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

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We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

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Thank You

JORRITSMA:

We would like to express our thanks and appreciation for the many cards and words of congratulations received on the occasion of our 50th wedding anniversary. Also our thanks to all our friends and family who attended our open house which made our celebration extra special. Praise God from whom all blessings flow.

Ed and Lucy Jorritsma, Beamsville, Ont.

Thank You

KUPERUS:

Bauke and Aaltje Kuperus would like to thank everyone for their well wishes, cards and visits on their 60th wedding anniversary. Your thoughtfulness was very much appreciated.

Clinton, Ont.

PRONK:

We wish to express our sincere thanks and appreciation for the many cards, best wishes, flowers and gifts received on the occasion of our 50th wedding anniversary. Above all we praise and thank our God for keeping us through the years and for His many rich blessings.

Margaret and Gerrit Pronk, Brampton, Ont.

Births

HOEKSTRA:

Again the Lord has blessed Jim and Denise Hoekstra with the birth of a happy, healthy little boy, named

COLTON NICHOLAS

born on July 25, 1995, weighing 7 lbs., 12 oz.

A little brother for Jessie.

Colton is the 22nd grandchild of Tinny Vandenberg of Moorefield, Ont., and the 17th grandchild for Bill and Betty Hoekstra of Kitchener, Ont.

Jim, Denise, Jessie and Colton live at 807 Strasburg Rd., Kitchener, ON N2E 2H7

Mc KAY (nee BIEL):

With thanks to God for entrusting to us this precious gift of life, we Don and Glenda are pleased to announce the birth of our second daughter

HOLLY CARLENE

A sister for Tia.

Born June 30, 1995, at 6:29 a.m., weighing 8 lbs., 9 oz. Grandparents are Carl and Grace Biel of Guelph, Ont., and David and Rena Mc Kay of Toronto, Ont.

Home address: 25 Huckleberry Square, Brampton, ON L6S 1Y2

Church News

Christian Reformed Church

Calls accepted:

— to Rimbey, Alta., under Church Order Article 7, Mr. Lloyd Burghart of St. Catharines, Ont.

Marriages

GEERLINKS/VAN OFWEGEN:

Believing their love is of God,

DONNA
and
JAMES

together with their parents, Mrs. Elizabeth Geerlinks, and Mr. and Mrs. Frank van Ofwegen, wish to announce their forthcoming marriage. The wedding will take place on Saturday, August 26, 1995, at the Meadowvale Community Chr. Ref. Church, Mississauga, Ont., Rev. Sam Cooper officiating.

Future address: 33 Tulip Drive, Brampton, ON L6Y 3W3

WILLIAMS/LOHR:

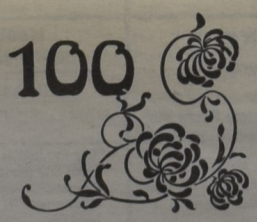
We as parents thank the Lord for uniting our children

AMY BERNICE WILLIAMS
and
OJAY JOSHUA LOHR

They will exchange their wedding vows on Saturday, August 19, 1995, D.V., at 2:30 p.m., at the First Chr. Ref. Church, Guelph, Ont.

Future address: 44 1/2 Ontario St., Guelph, ON N1E 3B1

Birthdays



BEIMERS-ALKEMA:

On July 24, 1995, we celebrated the 100th birthday of our Mem and Beppe

HENDRIKJE BEIMERS-ALKEMA

She was born in Midlum, Fr., the Netherlands.

One of 10 children of Klaas Alkema and Liesbeth Reitsma. In 1918 she married Johannes Beimers. Their union was blessed with nine sons. In 1950 they emigrated to Canada, where they farmed in the Ottawa Valley. After her husband passed away in 1970 she moved to Abbotsford, B.C., where she has lived ever since.

Beppe is a grandmother to 39 and a great-grandmother to 61. Two sons and one grandchild went to be with the Lord. Mem still sings songs of praise to the Lord and does witness of His love and faithfulness.

From all of us we wish you God's continued blessing!

Mrs. Beimers resides at: Menno Home - 213 E, 32945 Marshall Rd., Abbotsford, BC V2S 1K1

Anniversaries

1970 August 21 1995

With praise and thanksgiving to God, we joyfully announce the 25th anniversary of our parents

BILL and JANNY BECK
(nee DEJONG)

You have truly been a source of love and encouragement for us. May our faithful God continue to bless you as you find fulfilment and delight in your marriage and children. With love from your children and granddaughter,

Melanie & Ben Westerveld
Nadine
Kendall
Darryl & Marsha (girlfriend)
Philip

Home address: 6 Sunrise Cres., Grimsby, ON L3M 4L2

Bunnick Belleville
the Neth. Ont.
1945 September 13 1995
Psalm 121:8

With praise and thanksgiving to God, we hope to celebrate, the Lord willing, the 50th wedding anniversary of our parents and grandparents

JOHN and MARGARET BERKHUIZEN
(WESTENDORP)

We thank the Lord for His abiding love and covenant faithfulness over the years. We pray that God will continue to bless Mom and Dad and keep them in His loving care.

John & Tina Berkhuizen — Willowdale, Ont.
Ian, Jennifer
Hendrina & Frans Harkema — Stirling, Ont.
Dean, Cari-anne, Holly
Fred & Sue Berkhuizen — Belleville, Ont.
Lynn, Lora
Janet & Jack Oegema — Bowmanville, Ont.
Shannon, Danielle, Jessica, Sadie

Family and friends are invited to an open house on Saturday, Sept. 16, 1995, from 2-4 p.m., in the Maranatha Chr. Ref. Church, 72 Orchard Drive, Belleville, Ont.

Home address: R.R. #7, Belleville, ON K8N 4Z7, Phone (613) 968-9407.

Burlington Burlington
Vt. Ont.
1970 August 15 1995

With joy and thankfulness to the Lord, we wish to announce the 25th wedding anniversary of our parents

JACK and GERT HERREWYNEN
(nee MIEDEMA)

Wende
Trisha
Melissa

An open house will be held on August 19, 1995, at our home.

Address: 1451 Reynolds Ave., Burlington, ON L7M 3B7

Anniversaries

Arum, Fr. Wallaceburg, Ont.
1940 August 7 1995

It is with great joy and thankfulness to God that we celebrated the 55th wedding anniversary of our parents, grandparents and great-grandparents

HOMME and JETSKE BROUWER
(nee HESLINGA)

With love from your children, grandchildren and great-grandchildren.

Bram & Alice Brouwer — Wallaceburg
Sky (Tyler), Kip & Susan, Melia & Ron (Enrico), Aaron, Jeremy
Aafke & Keith De Pooter
Scott & Dawn, Tanya (deceased), Natalya, Krista
Fred & Brenda Brouwer — Alberta
Danielle, Barry, Meaghan

An open house was held on Aug. 7, 1995, at their home.

Home address: 5 McKee Rd., Wallaceburg, ON N8A 4P9

1945 August 28 1995

With great joy and thanks to the Lord, we are happy to announce the 50th wedding anniversary of

KLAAS and WILLEMIEN HESSELS
(nee DOLFING)

We pray that the Lord will continue to bless and guide you in your future as He has in your past. Happy anniversary from your children and grandchildren.

John & Diane Hessels — Jordan Station, Ont.
Robert, Victoria, Joshua

All friends and relatives are cordially invited to an open house in their honor on Monday, August 28, 1995, at Maranatha Chr. Ref. Church, 301 Scott Street, St. Catharines, Ont., from 2-4 p.m.

Best wishes only please.

Address: Klaas and Willemien Hessels, 2 White St., Apt. 315, St. Catharines, ON L2N 1Z2

Clarkson Acton
1955 August 13 1995

"My help comes from the Lord, the Maker of heaven and earth" (Ps. 121:2).

With joy and thanksgiving to our Lord, we are pleased to announce the forthcoming 40th wedding anniversary of our parents and grandparents

BERT and LIENKE VANDERLAAN
(nee HOFMAN)

We love you, Mom and Dad. May God bless and keep you in His care and may He guide you to seek your refuge in Him.

Ann Parent — Acton, Ont.
Bobby, Tina
Rob & Sue Vanderlaan — Rockwood, Ont.
Kristin, Carly, Luke
Henry & Karen DeVries — Mill Bay, B.C.
Terrance, Danielle
and the late Terry Vanderlaan.

Home address: 265 Peel Street, Acton, ON L7J 1M7

Classifieds

Anniversaries

1945 September 13 1995
Congratulations Mom and Dad on your 50th wedding anniversary!
We all thank the Lord for 50 years of blessings and for the love you both have given to us as children, grandchildren, and friends. May the Lord continue to bless you and watch over you for many years to come.

ABRAHAM and HENDRIKA KAMERMAN
(nee ROELOFSEN)

John & Gertie Kamerman — Emo, Ont.
Wim & Wilma Kamerman — Richmond Hill, Ont.
Abe & Shirley Kamerman — Parry Sound, Ont.
Harry & Harriett Kamerman — Orillia, Ont.
Hendrika Hillier (nee Kamerman) — Sarnia, Ont.
Best wishes from your 15 grandchildren and six great-grandchildren.
Open house will be held for family and friends on Saturday, Sept. 9, 1995, from 2-4:30 p.m., at First Chr. Ref. Church, 50 Fittons Rd. West, Orillia, Ont.
No gifts; best wishes only please.
Home address: 54 Fittons Rd. West, Apt. 407, Orillia, ON L3V 3T9

Anniversaries

1955 August 24 1995
With joy and thanks to God, we hope to celebrate the 40th wedding anniversary of our parents and grandparents

BiLL and EVELYN JAARSMA
(nee PRINS)

With love from:
George & Shelley Jaarsma — Merritt, B.C.
Ryan, Tanis
Brian & Luce Jaarsma — Montreal, Que.
Noemie, Sophie
Karen & Albert Mast — Neerlandia, Alta.
Mishaela
Ken & Joanne Jaarsma — Houston, B.C.
Justin, Benjamin, Kendra, Caleb
Dave & Koreen Jaarsma — Houston, B.C.
Zane, Eric, Trevor
Sheryl & Don Krikke — Neerlandia, Alta.
Shane, Shamelle
Keith & Dorene Jaarsma — Houston, B.C.
Home address: Box 210, Houston, BC V0J 1Z0, Phone (604) 845-2385

Anniversaries

Congratulations to Abraham and Hendrika Kamerman (nee Roelofsen) on the occasion of their 50th anniversary!

Anniversaries

Buitenpost, Fr. Calgary, Alta.
1940 August 31 1995
Psalm 118:24
With praise and thanksgiving to God, we are very pleased and blessed to announce that our parents, grandparents and great-grandparents

JOHN and GRACE RAUWERDA
(nee VANDERMEER)

will celebrate, the Lord willing, the happy occasion of their 55th wedding anniversary. We pray that God may continue to bless and guide their lives in the years to come. Congratulations Mom and Dad, Oma and Opa. With love and best wishes:
Trynette & Allen Brander — Calgary, Alta.
Ken, Robert & Brenda (Nicholas, Meghan, Annalies Grace), Michael, David
Gerrie & Henry Vanderveen — Abbotsford, B.C.
Philip, Cynthia, Trevor, Tamara
Dora & Dirk Schonewille — Edmonton, Alta.
Pauline, Jonathan, Doreen, Brian
Judy Rauwerda — Calgary, Alta.
Home address: 4916 Graham Drive S.W., Calgary, AB T3E 4L4

Obituaries

Jan. 23, 1909 - July 5, 1995
"Jehovah is my light and my salvation. Whom shall I fear?" (Ps.27).
On July 5, 1995, the Lord took into His eternal home our husband, father, grandfather, and great-grandfather

JULLE BEERDA

in his 86th year.
Loving husband of Sjoukje Beerda-Vander Meulen.
Dear father of:
Jessie & Henk Reuvers — Athens
Gail & Henk Bouwers — Athens
Harold Westendorp — Brockville
Henry & Sally Smid — Athens
Peter & Rita Beerda — Dorchester
Nellie & Mike Morgan — Smith Falls
Tom Beerda — Athens
Theresa & John Zandbergen — Brinston
Dearest grandfather of 24 grandchildren and numerous great-grandchildren. Predeceased by daughters Gaatske, Jane, and Susan.
Funeral services were held July 8, 1995, at 2 p.m., in the Athens Chr. Ref. Church.
Correspondence address: Mrs. S. Beerda, P.O. Box 413, Athens, ON K0E 1B0

Obituaries

July 7, 1913 - July 17, 1995
On Monday, July 17, 1995, the Lord took into His eternal home our dearly loved Mem and Beppe

JANKE (JANE) BOOMSMA
(JONGSMA)

Beloved wife of the late Robert (Rommert) Boomsma (1983).
2 Corinthians 5:1-15.
We are thankful for the way she shared her faith and trust in the Lord with all of us.
Nelly & Klaus Seewald — Brantford, Ont.
Jayne & Peter, Janette & Robert, Barbara & Rick, Rhonda & Rick
Martin & Helen Boomsma — Georgetown, Ont.
Robert & Betty, Anita, Janine & Peter
Joanne & Charles Callow — Goderich, Ont.
Louise & Norman, Ronald & Elaine, Janet
Claire & Clarence Louter — St. George, Ont.
Sandra & Paul, David, Tara
Jane & George DeBoer — Jerseyville, Ont.
Wayne, Jason, Darryl, Shawn
Pat & Cor DeBoer — Oakville, Ont.
Laurie, Chris
Ted & Deanna Boomsma — Brantford, Ont.
Jonita, Ted, Robert
and 15 great-grandchildren.
Funeral services were held on July 20, 1995, at Hope Chr. Ref. Church, Brantford, Ont., Rev. James Joosse officiated.
Correspondence address: Claire Louter, R.R. #2, St. George, ON N0E 1N0

Munnekezijl, Fr. Townsend, Ont.
April 10, 1920 - July 18, 1995
Suddenly, on Tuesday, July 18, 1995, the Lord took home to Himself

GERALD BROEKSTRA

of Townsend, Ont., in his 76th year at the West Haldimand General Hospital in Hagersville, Ont.
Beloved husband of Dorothy.
Dear father of:
Bert & Debbie Broekstra — Maxwell, Ont.
Shirley Broekstra — Toronto, Ont.
Richard & Mardi Broekstra — Hagersville, Ont.
Teresa & Tom Beischlag — Hagersville, Ont.
Margaret & David Woolley — Hagersville, Ont.
Loving Opa of eight grandchildren.
Brother of Jake of Palos Heights, Ill., and the late Sjouke.
Funeral service was held at the Ebenezer Chr. Ref. Church, Jarvis, Ont., on Friday, July 21, 1995. Interment at Knox Presbyterian Church Cemetery.
Correspondence address: Mrs. D. Broekstra, 3 Ravine Cres., Box 5027, Townsend, ON N0A 1S0

Obituaries

Jan. 28, 1911 - July 19, 1995
The Lord is my strength and salvation. (Ps. 27)
On July 19, 1995, the Lord called home our wife, mother, grandmother and great-grandmother

AAFKE DE JONG
(JONKER)

in her 85th year.
Loving wife of Meint de Jong for almost 57 years.
Dear mother of:
Greta & Gary Heuving — Belleville
Loving grandmother of:
Mike & Sue Heuving — Hillier
Ed & Bev Heuving — Belleville
and great-grandmother of Andrea and Adam.
Also sadly missed by brother Fred and Wiep Jonker of Brockville, and several nieces and nephews.
Funeral service was held on July 22, 1995, at Maranatha Chr. Ref. Church, Belleville, Ont.
Correspondence address: M. de Jong, R.R. 4, Stirling, ON K0K 3E0

"I will lift up my eyes to the mountains; From whence shall my help come? My help comes from the Lord, Who made heaven and earth?" (Ps.121:1-2).
Suddenly, on July 19, 1995, the Lord took from us to Himself our dear husband, father, grandfather, and great-grandfather

BINDERT HUIZINGA

at the age of 90 years, leaving behind his beloved wife, Jacqueline S. Huizinga (nee Ederveen).
and two sons:
Hans & Bep Huizinga — Edmonton
Albert & Bertha Huizinga — Edmonton
and seven grandchildren: Caroline & Cliff, Wendy & Melvin, Robert & Joan, Peter & Mary-Lynn, Renee, Tom, and Brent
13 great-grandchildren, one brother and three sisters in the Netherlands, and one sister-in-law in the Netherlands.
The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.

March 3, 1917 - July 17, 1995
Psalm 84
The Lord took unto Himself His child

KLAAS (CLARENCE) SNIP

Beloved husband of Martje (Martha) Snip-Nienhuis.
Much loved father, grandfather and great-grandfather of:
Gerry & Tena Evers — Wainfleet, Ont.
John & Cathy Snip — Dunnville, Ont.
Gerald & Rika Snip — Lethbridge, Alta.
Ernie & Marjukka Snip — Simcoe, Ont.
Ed Snip — Lethbridge, Alta.
Carl & Grace Snip — Monkland, Ont.
Kerry & Annette Fluit — Hamilton, Ont.
Michael Snip — Toronto, Ont.
15 grandchildren and two great-grandchildren. Predeceased by one great-grandson.
Correspondence address: R.R. 1, Dunnville, ON N1A 2W1

Classifieds

Obituaries

On Tuesday, July 18, 1995, in the assurance of eternal life,

BONNE LINKER

passed away peacefully, surrounded by his family at age 80.
Predeceased by his first wife Johanna Pyl (1980), and one grandson Ben Van Brenk.
Beloved husband of Winie (Van der Velde).
Dearly loved by his children:
Dinie & Jim Van Brenk
Martha & Albert Tamming
Clarence & Nancy Linker
Helen & John Olthoff
Stepfather to:
Sylvia
Bill & Linda
Dorothy & Morris
Lawrence & Donna
Maynard & Wendy
Reint
John & Irene
Wiebe & Bev
Albert & Dorothy
Pete & Ruth
"Pap" will be sadly missed by his many grandchildren and great-grandchildren. Dear brother of Jan Linker, the Neth., Griet Van Ry and Geertje Kobes of Strathroy, Ont.
Predeceased by one sister and four brothers.
A graveside service was held for family and relatives at Strathroy Cemetery on July 20, 1995, followed by a memorial service at Westmount Chr. Ref. Church, Strathroy, Ont., with Pastor Jack Van de Hoef officiating.
Correspondence address: 185 Front St., Strathroy, ON N7G 1Y8

"Nothing will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom.8:32).
In full assurance of God's grace our dearly loved husband, father, grandfather and great-grandfather

GEERT LUNSHOF

was called to glory on July 22, 1995, at the age of 80 years.
He was predeceased by his daughter Ruth Vuyk-Lunshof (1989). He is mourned by his wife Ge Lunshof-Westerhuis, and his children:
Margaret & Sam Buma — Hamilton
Albert & Jane Lunshof — Owen Sound
Mary & Pete Vyn — Ancaster
Henry & Judy Lunshof — Smithville
Ina & Siebert Van Houten — Ancaster
George & Ann Lunshof — Dunnville
Dear Opa of 25 grandchildren and 29 great-grandchildren.
Also survived by brothers Albert in Burlington, Ont., and Tinus and Roelof in the Netherlands.
Funeral service was held in the Mount Hamilton Chr. Ref. Church on Tuesday, July 25, 1995, at 11 a.m. Interment in Carluke cemetery.
Correspondence address: 1415 Upper Wellington Street, Apt. 217, Hamilton, ON L9A 5E8

"I consider that our present sufferings are not worth comparing with the glory that will be revealed in us" (Rom.8:18).
On July 5, 1995,

BETTY MEYER

passed away at Shalom Manor, Grimsby, Ont., in her 76th year.
Beloved wife of the late Albert Meyer (1989).
Dear mother of:
Hilda & Ron Langendoen — Fort Erie, Ont.
and the late Romina Krikke (1980)
Grandmother of Brenda & David, Barry, Ron & Carla, April, Amanda, Josh, Duane, and Clare-Linda.
Mother-in-law of Henry and Francine Krikke, Emo, Ont.
Interment at Pleasantview Memorial Gardens, followed by a memorial service of celebration and thanksgiving at Covenant Chr. Ref. Church, St. Catharines, Ont., with Pastor L. Slofstra and Pastor Eric Groot-Nibbelink officiating.
Correspondence address: Mrs. Hilda Langendoen, 30 Lillian St., Fort Erie, ON L2A 5M2

St. Annaparochie Fr. — Kingston Ont.

1920 - 1995

"Why are you downcast, O my soul, Why so disturbed within me? Put your hope in God, for I will yet praise Him, my Savior and my God" (Ps.42:5).
On July 25, 1995, the Lord called home His child

YTZEN MEYERS

Loving husband of Wyke.
Dear father of:
Norman & Mary Meyers — Sydenham, Ont.
Vivian & Bill Downey — Ajax, Ont.
Ann & Jake Meinema — Warman, Sask.
Tina & Louis Andela — Caledonia, Ont.
Bill & Roberta Meyers — Edmonton, Alta.
Rick & Caroline Meyers — Barrie, Ont.
Dear Pake of Kevin & Gladys, Mark, Tracey & Stan, Norman & Laura (fiancee), Dennis & Pauline, Travis & Dana, Tammy & Rick (fiance), Shannon, Charlotte, and Jeremy.
Great-grandfather to 10.
The funeral service was held at the First Chr. Ref. Church, Kingston, Ont., with Rev. Peter VanEgmond officiating. Interment at the Cataraqui Cemetery on July 28, 1995.
Correspondence address: Mrs. W. Meyers, 480 Elliot Ave., Apt. #308, Kingston, ON K7K 6J9

June 9, 1913 - July 4, 1995

ELIZABETH-MARIA TANGE (DE KROO)

Onze troost is haar getuigenis: "Ik weet dat mijn Verlosser leeft." Rouwdienst werd gehouden of 6 juli 1995, in de Weaver Chapel in Trenton, Ont. Een herdenkingsdienst vond plaats op 7 juli 1995, in Holland Chr. Homes, Brampton, Ont.
Echtgenote van Isaac Tange.
Moeder van:
Minnie & John Teertstra
Jane & Henry Hengeveld
Isaac & Bonnie Tange
10 kleinkinderen en 1 achterkleinkind.
Correspondence address: Isaac Tange, 7900 McLaughlin Rd. S., P301, Brampton, ON L6V 3N2

Dec. 2, 1927 - July 22, 1995

On July 22, 1995, after a courageous battle with lung cancer

GLEN TILSTRA

went to be with the Lord at the age of 67.
He will be missed by his loving wife, Elsie (nee Bootsma) and his eight children:
Margaret & George Elgersma — Guelph, Ont.
Betty & Howard Peterson — Delta, B.C.
Ted & Karen Tilstra — Dunnville, Ont.
Sid & Evelyn Tilstra — Dunnville, Ont.
Bruce & Barb Tilstra — Dunnville, Ont.
John & Corine Tilstra — Langley, B.C.
Donald & Jeanette Tilstra — Dunnville, Ont.
Ann & Jake Horinga — Woodstock, Ont.
He was a proud grandfather (Pake) to 17 grandchildren.
"The Lord will watch over your coming and going both now and forevermore" (Ps.121:8).

Mercifully our Creator took home

WILLIAM (BILL) VENHUIZEN

after a courageous battle with a malignant brain tumor at the age of 62 on July 19, 1995.
Father of:
Chuck & Laura and children
Chester & Janny and children
Teresa
Oldest brother of Jean Leistra, Norman Venhuizen, Jannie Klazinga, Cornelius Venhuizen, Bertha Venhuizen and Mary Vanderploeg.
Predeceased by his grandson in 1989 and his parents Klaas Venhuizen (1989), and Diewerke Niewolt (1957).
At the end of his trials *the Heavens Opened* and the glory of our Maker shone round about him.

You can find
Peter and Marja's column
on page 16...

Personal

Single, mid 40's **Christian lady**, good sense of humor, active person, likes hiking, reading, and good music, would like to meet man of same interests for meaningful relationship. Please send letters to **File #2629, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

For Rent

A two-bedroom boarding apartment. Female students. Has kitchenette with microwave and fridge, sitting area, full bath, separate entrance, on bus route. Christian home, non-smoking or drinking. No laundry. **Redeemer College area. $300 per person (905) 383-8480.**

Look for our Calendar of Events on page 23

For Rent: East London, Ont., **large new two-bedroom basement apartment.** $575 per month. Available September 1, 1995. Contact **Henry and Yvonne Lammers (519) 451-7306.**

Attention McMaster students:
For rent: 3-bedroom furnished apartment suitable for 3 females. Good security, close to bus, 15 min. from campus, reasonable rent. Must be Christian, non-smoker, clean, careful. **Call (905) 525-8268.**
Have references ready regarding cleanliness and carefulness: even from mother will do.

For Rent/Sale

For rent/sale: Spacious 2-bedroom condominium apartment in **Grimsby, Ont.**, including appliances, in-suite laundry, balcony and parking. Quiet, clean neighborhood, just a short walk to town. Available this fall. For more information call **(905) 945-7296.**

Apartment needed

Apartment needed for September 1995 for male CRC student moving to **Thunder Bay** (near Lakehead University). Apartment in house with separate entrance preferred. Please call **Rob Mulder at (519) 485-1399** or write to **320 Thames Street North, Ingersoll, ON N5C 3E7**

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Phone (905) 937-3367

Miscellaneous

Wanted: to share moving costs of two sofas, two rocking chairs and a hardwood kitchen set **to student at Rocky Mt. Bible College** in **Calgary, Alta.,** from Fort Erie (Niagara-area), Ont.
Call Ron or Hilda Langendoen at **(905) 994-0841**

Personal

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Classifieds

Job Opportunities

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Att.: John Langendoen
1000 Balfour St.
Fenwick, ON L0S 1C0

DIRECTOR OF YOUTH MINISTRIES

The **Maranatha Chr. Ref. Church of Woodstock, Ont.**, is seeking a **YOUTH DIRECTOR**, who can lead, teach, recruit, motivate and coach and whose task it will be to lead our young people to an acknowledgement of Jesus Christ as their Lord and Savior. For further information contact: **Mr. Harry Klingenberg, chairperson of search committee, 232 Bowerhill Road, Woodstock, ON N4S 2N4. Phone: (519) 539-1326.**

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Brooks, AB T1R 0H4
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Teachers

SURREY, B.C.: Fraser Valley Chr. High School, an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley, has positions open in the fields of **English/Bible** and **Math** for the 1995/96 school year. Applicants should send resumes to:

Mr. Al Boerema, Principal
Fraser Valley Chr. High School
15353-92 Avenue
Surrey, BC V3R 1C3
Phone: (604) 581-1033

Personal

Born-again Christian, professional businessman, long term member of CRC family, never married, non-smoker, with biblical family values (attractive brown skin, Canadian, 37), **seeking female friend with similar beliefs and values** to spend quality time with (some Dutch knowledge is preferred as I'm planning to travel to Holland in 1996), under age 34. Please write to: **Tony, 7030 Copenhagen Rd., Unit #57, Mississauga, ON L5N 2P3; Tel. (905) 812-1238. (Please pass this information on.)**

Attention: CRC Pastors

Would you like to preach in Nova Scotia? If you're travelling/vacationing in Eastern Canada, please consider doing the **Chr. Ref. Church in Kentville, N.S.,** a big favor!
Please contact **Gerrit Tenyenhuis** at **(902) 538-9533.**

Miscellaneous

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Job Opportunities

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Ontario Alliance of Christian Schools
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Fax: (905) 648-2110

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Attn.: **Rev. John G. Klomps, Executive Director**
The Bible League of Canada
P.O. Box 5037, Burlington, ON L7R 3Y8

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Miscellaneous

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Job Opportunities

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Miscellaneous

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Classifieds

For Sale	For Sale	Real Estate	Real Estate	Miscellaneous

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Miscellaneous

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Classifieds/Events

Events	Miscellaneous	Miscellaneous	Miscellaneous	Miscellaneous

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Action Tips

Follow Canada's Food Guide to Healthy Eating. That means:
- Aim for 5-10 servings of fruits and vegetables each day—especially the dark green and orange types
- Eat whole grain breads and cereals—choose 5-12 servings daily
- Choose 2-4 servings of milk and milk products daily
- Include 2-3 servings of meat and alternatives
- Choose lower fat foods more often

Also,
- Get moving—add more physical activity in your daily routine
- If you smoke—get help to stop—it's never too late.

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Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Aug. 18-19 Ligonier Ministries of Canada presents "Upon This Rock," in **North York**, Ont., with R.C. Sproul, Peter Jones and David Wells. Call 1-800-563-3529 to register.

Aug. 19 25th Anniversary reunion, Beacon Chr. High School, **St. Catharines**, Ont. For info. phone Fran Versluis-Koole at (905) 934-5761 or fax (905) 937-1130.

Aug. 26 Banquet to mark the occasion of the retirement of Pastor John Koole, who has completed 25 years of ministry in the CRC. Social at 6 p.m., followed by dinner at 7 p.m., in the John Knox Chr. School, **Woodstock**, Ont. Pastor Koole will preach his farewell service at 10 a.m., Sunday, Aug. 27, in the Ingersoll CRC. Info.: (519) 475-4627 or 485-3271.

Aug. 27 Dutch worship service, led by Rev. Jerry J. Hoytema, 3 p.m., CRC, **Ancaster**, Ont.

Sept. 1-2 Fortieth anniversary celebrations (Theme: "Building on His Promises"), at John Calvin School, Strathroy, Ont. For info. contact Rennie Feddema (519) 289-5756.

Sept.19-24 Ligonier Ministries of Canada presents "Upon This Rock," in **Charlottetown**, PEI, **Sydney**, N.S., and **Moncton**, N.B., with Rev. Eric Alexander (Glasgow, Scotland). Call 1-800-563-3529 to register.

Sept. 22-23 Training sessions led by Beth Swagman for the "Abuse Response Team of Classis Toronto" and for congregational committees. **Friday:** 7-10 p.m.; **Saturday:** 9 a.m.-1 p.m., at Second CRC, **Brampton**, Ont.

Sept. 23 First annual Redeemer College "Fall Fest" featuring the alumni choir, art show and sale, golf tournament, tours and demonstrations, membership and alumni annual meetings, and more. Info.: (905) 648-2131.

Oct. 1-14 CSS's Harry Houtman in **Alberta.**

Oct. 14 CPJ conferences: "Alternatives, Voices of Hope in a Climate of Despair" in **Edmonton**, Alta., and "Mapping Ontario's Political Future" in **Toronto**, Ont. Info.: 1-800-667-8046.

Oct. 21 Diaconal Ministries-sponsored special day of training/encouragement for deacons and caregivers at John Knox Chr. School, **Brampton**, Ont. Theme: "Deacons: The Link." Over 30 workshops to choose from, including two all-day sessions on aging and stewardship. Everyone welcome!

Nov. 3 "Christian Festival Concert" by the OCMA choirs and brass, directed by Leendert Kooij at 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Participating are Andre Knevel and Dirk Out (organ and piano), Maja Roodveldt (soprano), the concert band "Euphonia," and the "Kooij Sisters." Tickets and info.: (416) 636-9779.

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50th anniversary

C.C. has existed for 50 years and has launched its anniversary to celebrate five decades of Reformed, Christian journalism in Canada. This campaign will also boost our profile and intends to gain much-needed new subscriptions!
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News

Alberta government temporarily employs two 'angels'

Kim Heinrich

CALGARY — They're brimming with energy, full of smiles and braced for whatever requests come their way. From weeding asparagus beds to vacuuming basements to — only if their clients insist, of course — sipping iced tea over afternoon visits.

Employed through Emmanuel Christian Reformed Church's "Summer Works Program," Jackie DeJong, 20, and Carrie Brandsma, 19, consider themselves typical university students. But they've been dubbed regular "angels" by the seniors whose yards they service.

Emmanuel's community outreach program, jointly funded by the church and the federal government, is now 13 years old. When it started out, it employed five students. But because of funding cutbacks and other modifications, it's down to two people.

Nevertheless, last summer the program helped 35 seniors living in the neighborhood.

With the smell of fresh-cut grass in the air, this year's student duo stands in the middle of 81-year-old Annie Irvine's expertly manicured lawn.

"This job is about being in the outdoors and befriending seniors," Brandsma says. Wearing shorts and a T-shirt, the English major already sports a healthy, summer glow. "One of the greatest things is we don't have to get dolled up every morning."

COURTESY KIM HEINRICH

Breakfast Wednesday morning with (from left to right) client Mrs. Julie Bruce and summer workers Jackie DeJong and Carrie Brandsma

The front door swings open and Irvine invites the students indoors, a cool refuge from the day's heat.

"My neighbor used to mow my lawn and clean my sidewalk," Irvine says. When asked if there was anything she could still do in her yard, the good-natured senior responds with a swift and firm No.

"If I bent down to do something, I'd have trouble getting back up," she laughs. Then, pointing to her walker: "But my Cadillac helps me get around fine." So the students, Irvine says, are indispensable. Aside from the chores, she likes the company. "I like meeting new people."

Muscle and making friends

Both students agree their summer job's responsibilities are two-fold.

There's muscle.

"I used to go home dog-tired every day. Now I'm getting stronger," say\$ Brandsma. No surprise — with sometimes eight lawns to mow a day.

Then, there's making friends.

"We have breakfast every Wednesday with one lady," says DeJong. "Sometimes, they'd even rather have us visit than mow their lawn, even if it's looking like a jungle."

Church deacon Ina Debree oversees the 13-year-old program's administration. Seniors, she says, don't have to pay for student services but donations to the church are accepted.

Student wages are paid for by the Alberta government's Summer Temporary Employment Program and supplemented by the church, which also provides the work equipment, identifies needy clients and processes job applicants.

"The girls quite freely share of their faith," Debree says. "That we are able to serve people in need is most important. And it's important that we can witness through our work and through our ability to share."

Christian school develops in cahoots with business

Bert Witvoet

CALGARY — "It's the deal of our dreams," says Paul Verhoeff, chairperson of the Association for Christian Schooling in Calgary South. He's referring to the purchase of a three-storey office building with about 50,000 square feet floor space and located in Midnapore, a suburb of Calgary.

The intent is to house the society's Trinity Christian School on the lower floor, which includes a small gymnasium two floors high. The second and third floors will be used by a medical group, which will put up two thirds of the $900,000 purchase price. The building stands on a 2.2 acre lot.

In addition to the one-third share of the building and land, the association is purchasing 3.5 acres next door for $530,000 for additional playground use. Plans are to invite surrounding businesses to help develop a parking space on that, also for their use.

BERT WITVOET

The new building for Trinity Christian School in Calgary

The innovative scheme of developing a school facility in conjunction with other businesses means that Trinity Christian School can leave its rented community centre in Cedarbrae, which will no longer be available after two years, and move into a space that will cost only $20 a square foot, land included. A new building would cost over $100 a square foot, Verhoeff estimates.

The move to the new facility is expected to take place in January next year.

New end of town for Christian education

Trinity Christian was started in September 1993 in the south end of Calgary for two reasons, says Verhoeff. It took children from the south end up to two hours on the bus travelling to and from Calgary Christian School. Besides, operating a Christian school in the south end will entice other parents not already sending their children to Christian school to enrol their children.

To date, Trinity Christian offers grades K-4, and expects to add a grade each year. It currently offers a homeschooling supervision program and is looking into offering preschooling. Sixty per cent of the students are of non-Christian Reformed background, says Verhoeff. But the Reformed character of the school is safeguarded by its constitution and curriculum material, he adds.

A new, young principal, Stanford Hielema, will lead a staff of four teachers and a business administrator into the immediate future. And according to Verhoeff, that future may include uniforms.

News Digest

Seals have 'family values'?

CAMBRIDGE, England (EP) — Score one for "family values." Though biologists have long regarded humans as one of the few monogamous mammal species, a new study published in the journal *Science* suggests that seals are also inclined toward sexual fidelity. The researchers, led by Bill Amos of the University of Cambridge, monitored breeding patterns among 85 male seals and 88 females on a small island in northern Scotland. DNA testing revealed that many seal pups had the same mother and father, suggesting that seals "mate preferentially with previous partners."